

HOLIDAY NUMBER—1926-1927

The Occult Digest

A Magazine for Everybody

A STRANGE CHRISTMAS EVE

Thaddeus Miles' Review

"The Man Nobody Knows"

By Bruce Barton

The Psychology of Personal Magnetism

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Consciously or Unconsciously You May Have IT

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HOLIDAY NUMBER

Vol. 3

No. 1

EFFA DANELSON
EditorJACOB BONGGREN
Contributing Editor

The Occult Digest

A Magazine for Everybody

January

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JANUARY

The Occult Digest

A Monthly for Everybody

1927

SIN, *The Song of the Damned*

AN EDITORIAL by EFFA DANIELSON

SIN—the noncombatant foe, stalking through the human organism, devastating the finer impulses! Once in command, it knows no authority but its own. It encroaches upon the rights of others and relentlessly destroys honest desires bringing misery upon all its kingdoms. Not content with the destruction of its kingdom, it sows the seeds of discontent along the highways that its subtle influence may devour generations yet to come.

SIN—the embodiment of ignorance, sings in its lyric voice the song of destruction, the damnation of those *who dare to think*. Its sweetest melody is *the song of the damned*—its alluring, great white way, leading to the gates of rest, lends wings to the feet of the weak—in alluring notes it calls to the traveler on the road to achievement and sways him from his purpose.

SIN—the great archangel, whose flaming torch lights the way to the accursed pit of selfishness, from which arise the moans of the disheartened and the cries of the tortured who shirking their duty in life, follow the line of least resistance, becoming the victims of that great dragon, *fear*.

SIN—the arch debtor of the human race, the sculptor of man's destiny whose iron hand crushes the spirit of man from the cradle to the grave—the voice of self-pity crying in the wilderness—from whose power to sway dynasties and destroy nations there has been no surcease in the history of mankind.

SIN—the revelator, whose keen sight and hearing anticipates wants and creates wellsprings from which there arise gaunt specters to crush out the lives of those who dare to raise a voice of protest against the bondage of poverty and the hand of those who control the souls of men.

SIN—the giant of despair, robbing humanity of its human interest, filling the soul with the gall of bitterness, casting grotesque shadows beyond the portal of death—

SIN—*Thy master is Knowledge*—in whose hand the torch of Truth reveals the great highway of Life, leading to eternal happiness—only through obedience to *nature's law*.



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EFFA DANIELSON'S

❧ Christmas

CHRISTMAS—the day of gift-giving and feasting! The day of trials and tribulations for the poor!

In our midst there stands the spirit of giving; the merchants vie with each other with rich gifts; on this day, the hungry are fed. The little children of the poor have suffered in silence throughout the year that they might be worthy of the basket which may be left at their door. Hungry and cold, they await the sweet messenger of Charity whose benign face and stealthy tread, marks the return of the Christmas time for them.

The "Peace on Earth, Good Will to Men" anthem rings out from every church choir, even though war is being waged between Christian nations, and the killers wield a free lance on this—the natal day of He who was heralded the "Prince of Peace." The Infant's birth, in that long ago, attracted the wise men of the day who brought gifts of gold, frankincense and myrrh, we are told by Matthew, the only authority of this event on record.

Just why this gift-giving should have resolved itself into such a burden upon the peoples of the world is an unsolved problem; it bears no relation to the incident from which it sprang. The Wise Men worshipped the Babe because it was to them a herald of glad tidings. To give gifts was a custom of those times.

Time has gathered centuries to its credit and not one prophecy has been fulfilled; yet the "wise" men continue the blind worship of their hero. Rivers of blood have been shed in His name, the mentalities of generation after generation through the centuries have been sacrificed to the God of Ignorance, Superstition and Fear. The while—He in whose honor the day was named, is blasphemed, the truth which he strove to teach is maligned and His name dishonored by those who deceive the little ones whom He loved.

❧ Where Do We Live?

CAN it be said that we live in thought only? Do we function in the vibration of thought or do we dwell in the temple of flesh? On what plane of activity do we function—physical or mental—or, are we living in a higher vibration than can be conceived through any power of registration of which we are conscious? Is consciousness a vibration, bearing us forward, independent of any volition on our part; or, is it a contact from other planets reacting upon our mind?

Have we physical consciousness or is all consciousness a state of mental reflection on what would otherwise be an inanimate object?

If we live in the mental, what form do we have? Life is complex and will continue to be, until we cease to think of the physical temple as the Life; until we broaden our vision and become at variance with religious teachings, revised or un-revised. Life and religion are absolutely without a law of attraction for each other. Religion binds and Life can not be bound. Life must be free. If there is salvation after the body becomes non-existent, Life is saved by

its own volition. No set of prayers can move it one jot.

If Life is vibration then it functions to and in the rate it can withstand. If Life functions in thought, its rate of vibration is attracted by its power of thought and the quality depends on the health of the thought. Misery increases the vibration. Hate not only increases the rate but it creates a temperature which consumes vitality; therefore it is not wise to hate.

If you desire to live in harmony and be at peace with the world you must control your vibration that you may function harmoniously in the physical body. Life, (that part of us which lives after the change called Death) does not dwell in the physical body; it acts as an agent for the temple of clay—therefore, to enjoy Life, one must give great consideration to the feeding and care of the body, that the individual entity known as I may not be cut off.

❧ Advanced Minds After Death

THE truly advanced mind awakens to the reality of Life in its entirety and with the cessation of Life in the physical body immediately begins preparations to establish communication with those still in the flesh.

Such minds, working in conjunction with those whose attention they can hold, form groups and build centers through which they hope to overcome the ignorance and prejudices which have so long swayed the human mind.

If the children could be taught of a natural life after death, instead of the erroneous plan of salvation, they would, in one generation, develop a mentality which would overcome all tendencies of the flesh for conflict.

❧ The Man of Yesterday

THE MAN of yesterday is slow of step, weary of eye, deaf of ear. Journeying toward the sunset hour, he sees only the blurred record of his days of toil and nights of fear. He hears the voice of youth and calls a warning. In each succeeding generation it has been the same. The old days and the old ways are always the best when viewed through the eyes of the man of yesterday. Maturity forgets its youthful days—sits and sighs like the wind in the dying leaves, singing the songs of by-gone days, longing to be a child again, moaning over the misspent years, refusing to visualize that Life is always young.

Life enthrones itself—Life is buoyant—because Life is youth and happiness is the heritage of youth. Old man of yesterday—shuffle off the thoughts that cause decay! Cease your singing the songs of the yesterdays. Get in step with youth! Visualize Life—free and abundant Life—and return to your posterity the legacy of which you robbed them when you were in the heyday of life. Reclaim your life; rally to the task of undoing the evil of your wild-oat-sowing and emblazon a new trail if you would counsel youth.

Editorials of The Day

Man of yesterday; your duty is plain. Awaken! Realize you have been a blind leader, a bigot, a coward; a thief in the night, stealing the birthright of the children of time. You are a weakling, afraid to face your villainous crimes and to further passify your conscience; you decry, malign and destroy youth by your false accusations. Your whimpering and sighing for the days that are gone are a camouflage to drown the murmurings of your own short-comings.

¶ The Man of Today

THE MAN of Today, arising in his majesty, breaks the bonds of the yesterdays. Putting forth new ideas, he sweeps the cob-webs from his sky and gains the farthest star. He lingers for a moment, poised for flight—through his keen vision and intensified hearing he surveys its universe; then, rising, he seeks other worlds to survey. Not contented, he knocks at the door of Heaven so long closed to the consciousness of man and demands to know the reason of the so-called Mystery of Life. He bombards Hell and routs old Satan himself; challenges the supreme rulers of these secretive domains to battle; for, in his journeyings to and for, he conceived the idea that *all* was not as it had been represented. These lords of creation had not given him a square deal. The old adage that time brings all things to a solution is put to a test and the man of today demands to know the *whys* and wherefores of the long continued delay.

The trusting servants of the past—the savants of a later day and the faith holders of our yesterdays throughout their journey of Life; trusted, believed and held to a faith in Heaven and a fear of Hell. Where are they? How have they fared? The man of today asks the question and answers it in no uncertain tones in his cry of freedom. He has broken his prison cell, and in his new found liberty has discovered the great invincible law of self-government.

Rich are the fields, broad are the highways; unlimited are the powers of man to delve into the mysteries of Nature's storehouse. The shrouds have been torn from the ghosts of the past by the man of today and in the future he shall behold his handiwork, not with a sigh of remorse for the old time days but with pride in his achievement. His remnant hour will be filled with visions of greater victories yet to be.

¶ Who Are The Abnormal?

HE saying that a person is abnormal, because he sees beyond the physical universe is a fallacy. The abnormal are they who are confined to the expression of the five senses attributed by man. The normal man and woman sees beyond this limitation; hears the voices of the immortals and senses the life beyond the power of the human expression.

The abnormal are those who are confined to artificial modes of life, who are deaf, dumb and blind to the activities beyond the grave; who are obnoxious in their ignorance of the law of life beyond the ken of their crippled, physical expression; who depend upon another's sight for future life.

Who are the abnormal? Told in a nutshell, they are that sect or group of men and women who "have to be shown"; who have no gift of perception, who are groping in the dark for guidance; who have an abundance of faith in a mythical plan of salvation and stubbornly refuse to accept demonstrated facts—who stand aghast at the mere mention of a real, active life after death and, are filled with terror, if by chance, dwellers in the sixth sense should succeed in making their presence known.

The abnormal men and women are those who, in their blind faith are riding to a fall in this, age—the twentieth century—when man will no longer be driven or led about in dumb submission by a self-appointed teacher.

¶ Do You Want To Be Normal?

IF you want to be normal concede that with your physical birth you were ushered into a new existence and, that you were supplied with proper equipment for all your needs. Any one not being thus supplied has been robbed by those into whose care they were intrusted for the journey.

The one great implement at your command is unlimited sight; the next greatest is unlimited hearing and the third, through the aid of the first two, is perception. These three powers form "the watch tower" though life gives direction to the physical body known as you.

In this physical body are many dark caverns wherein dwell the imps of the Devil whose common names are fear and superstition with their aliases, who, if allowed to take one mile, will compel you to go the twain. To be normal, deny them expression; keep them in exile by being open minded to anything which is new to you. Train your mind to analyze all subjects under discussion. Refuse to accept or refute a declaration just because it has been declared by one or set aside by another. Always give yourself the right to investigate and the privilege to change your viewpoint on any subject affecting you or the race as a whole; especially questions whose premises are based on theory or belief. Realize that all things can be proven; set about to prove them by giving thoughtful attention to all subjects of doubt. Do not give the lie to a thing just because you lack the power to perceive its value. Admit that something might be wrong with you. Intensify your sight and hearing that you may be in harmony with the possessors of the greater sight.

Today, the world is struggling to its feet; the bondage of the past is being broken and man will come forth victorious in his possession of the pearl of greater value; his pinnacle of power, his unabridged sight and hearing of things not yet understood by man.

Will you be a normal man and free yourself from the most loathsome disease the human race is cursed with? If you will, deny fear and superstition; refuse to be brow-beaten and seek knowledge from those beyond the range of the five physical senses.



☪ The Furies

A Strange

CHRISTMAS EVE

By ELISE LATHROP



AND everyone knows that it is true that all the dead come back to earth on Christmas Eve, and hold a service of their own."

Christine heard the words as plainly as though they had actually been spoken in her ear, as she stood in her familiar bedroom, gazing out at the moonlight flooding the street of the little Swedish village where she had been born, and where she had lived for almost all her young life. Until this Christmas Eve, which had brought her home for a brief visit, after two years' of earning her bread among strangers, it was long since she had thought of a conversation, one sentence of which now rang in her ears.

The speaker, her grandfather's old coachman, had long been dead. She remembered that one evening, a child of ten, she had gone quietly into the kitchen and had overheard this remark. The maids had shivered, and begged the old man to stop his gloomy stories, but his young grandson from town had spoken up quickly:

"Then I shall certainly make a point of going to church next Christmas Eve, stay until the dead people have their service, and see them for myself."

"That you will not do if you know what is good for you, my boy," the old man had quickly replied. "The dead want no living person at their services which are for them alone, and they would surely do you harm."

The boy had started to laugh derisively, but beneath his grandfather's piercing gaze his eyes had fallen, and the laugh was but a half-hearted one, while little Christine had run from the kitchen as quietly as she had come.

Why did this childish recollection, something of which she had not thought for years, suddenly come back to her this Christmas Eve? Christine wondered.

At supper that night, Selma, her youngest sister, suddenly asked:

"Christine, may I sit by you in church tomorrow morning?"

"And suppose I do not go, little sister?" Christine smilingly replied.

"Not go? Not go to church on Christmas morning?" the child gasped, in wide-eyed amazement, natural enough, for the praise service held at five o'clock on Christmas morning, at which all ages and classes assemble, is the great one of the day in Sweden.

Christine's mother had given her an astonished

look, for it was such an understood thing in the household that everyone should go. Christine guessed that her mother ascribed this remark to the influence of "free-thinking foreigners" whom the young woman had met during her travels as companion to an exacting old woman.

Turning to her mother, Christine explained.

Christine explained.

"I am very tired after my long journey; quite worn out indeed, and feel the need of a good long sleep. So I meant to ask you, Mother, not to wake me in case I am still asleep at church time."

She was indeed so fatigued that the little family group did not linger long in the warm sitting room, and Christine now stood at her window, hesitating to draw the curtains, and shut out the still beauty of the frosty night. The moon had risen high now, and outside it was almost as bright as day. The snow gleamed like silver, the tall pines rose dark and gloomy against the bright background of snow and sky.

Across the street, but further down was the church which her family had always attended. Its dark mass was plainly visible, but after one glance, she turned from the window, and drawing the curtains closely, made her preparations for the night. Despite the words which still kept echoing strangely through her mind, she was soon sleeping the deep sleep of utter weariness and exhaustion in her snowy little bed.

She could not tell how long she had slept when she awoke with a start. She raised herself on her elbow and listened intently for the sound which must, she thought, have awakened her. But all was silence, save for the wind now howling and moaning around the house, and through the branches of the tall sentinel pines. Listen as she might, she heard nothing else.

Christine sank back on her pillow again, and for a few minutes lay motionless. She thought how dreary was the wind, now rising in sudden crescendo to a wild shriek, then dying down, fainter and fainter to a mere whisper, like a

muttered imprecation, but scarcely ceasing for one instant.

Not at all a nervous girl, she never remembered having been affected in this way before, but now she buried her head in the pillow, trying to shut out the sound, and closing her eyes, she vainly sought sleep. It was useless; she was wide awake. Finally she

Revealing The Secrets of the Orthodox Dead

*In some parts of Sweden this is still believed by the peasants.

(Continued on page 24)

A REVIEW BY

AT LAST After 1,926 years—Divinity is unveiled—the
acles are exploded—the delusion of the

"The MAN

By BRUCE

ACCORDING to the author's philosophy, Jesus was a man with man's love for praise. He possessed a most amazing tactfulness in veiling his feelings as related in his reference to the Centurion who said:

"Master, my servant is ill, but it is unnecessary for you to visit my house. I understand how such things are done, for I, too, am an executive; I say to this man 'Go' and he 'goeth'; and to another 'Come' and he cometh and to my servant, 'Do this' and he doeth it. Therefore, speak the word only, and I know my servant will be healed."

Jesus face kindled with admiration "I have not found anywhere such faith as this" he exclaimed.

They understood each other for both were rulers in their Kingdom.

¶ An Organizer

AS an organizer, the author portrays Jesus as possessing the keen mind of a character-analyst. Being keen of judgment he selected his men from his own walk of life; those he knew he could rule, who were eager, like himself—for fame. Every school boy is familiar with the manner in which he set about the task of choosing his disciples but it takes an advertising man with the genius of a Bruce Barton to give color to their training as an organized band.

"Having gathered together his organization, Mr. Barton says," there remained for Jesus the tremendous task of training it. And herein lay the third great element in his success—his vast unending patience . . . for the three years he had them with him day and night, his whole energy and resources poured out in an effort to create an understanding in them.

¶ Love of the Spectacular

LOVE of the spectacular, in the story of the money changers, has always been a tame affair, but read it from this pen, catch the author's vision and get the fervor of excitement where he says:

"The humble Jesus does not appeal to men and women of red blood" but a new picture of the Man of Galilee is here presented, "a fighter . . . one who sees justice . . . a real hero, who losing sight of self comes to the defense of a fellow in trouble" as the story is told;

"A woman's shrill tones pierced his revery like a knife; he turned to see a peasant mother protesting vainly against a ruthless exaction. An unruly animal threatened to break through the bars, and a part of the crowd fell back with cries of terror.

¶ Whose Great Work, when universally read, by Jesus as the Saviour of the World. ¶ Help man—¶ Clear the mists from the eyes of the afraid. ¶ Still the posion tongues of the vipers' plea for Satan. ¶ Herald a Democracy of Individual men as Emancipators of the human race from

A money-changer with the face of a pig leaned gloatingly over his hoard . . . The young man had picked up a handful of cords from the pavement and half unconsciously now was braiding them into a whip, watching the scene silently.

"And suddenly without a warning he strode to the table where the fat money-changer sat, and hurled it violently across the court. The startled robber lurched forward, grasping at his gains, lost his balance and fell sprawling to the ground. Another step and a second table was overturned, and another, and another. The crowd which had melted back at the start began to catch a glimmering of what was up, and surged forward around the young man. He strode on, looking neither to right or left. He reached the counters where the dove cages stood; with quick sure movements the cages were opened and the occupants released. Brushing aside the group of dealers who had taken their stand in front of the cattle pens, he threw down the bars and drove the bellowing animals out through the crowd and into the streets, striking vigorous blows with his little whip.

"The whole thing happened so quickly that the priests were swept off their feet. Now, however, they collected themselves and bore down upon him in a body. Who was he that dared this act of defiance? Where had he come from? By what authority did he presume to interrupt their business? The crowds gave way again at the onslaught; they enjoyed the tumult as a crowd always does, and they hated the priests and robbers; but when it came to answering for the consequences, they were perfectly willing to leave it to him.

"And he was willing they should. He stood flushed and panting, the little whip still in his hand. His glance swept scornfully over the faces, distorted by anger and greed.

"This is my authority," he cried. "It is written, 'My house shall be called a house of prayer for all

Jesus' love of the spectacular; his bid for fame; his ity—all are amazingly told. Jesus, the Master—the world's greatest business man; founder of modern note in the churches of today, but the author care-history of man—and the readers must

THADDEUS MILES

true Jesus portrayed—the halo is torn from his head—his mirror
Cross disclosed—as he stands revealed—a MAN amongst Men

Nobody KNOWS"

BARTON

thinking men and women of today will dismantle
kind to conquer fear. ¶ Destroy superstition.
¶ Open wide the doors of the mind of Youth.
Salvation by "the blood of the lamb." ¶ Destroy
Thought. ¶ Proclaiming the teachings of All just
the bondage of Ignorance of all the Yester-Years!

the nations' but ye have made it a den of robbers.

"Stung by his taunt, his accusers hesitated and in
their moment of hesitation were lost. The soldiers
turned their backs; it was nothing that they cared
about. But the crowd burst forth in a mighty cheer
and rushing forward bore him out of the Temple,
the priests and the money-changers scurrying before
him."

Continuing the author says:

"It is a very familiar story, much preached upon
and pictured. But almost invariably the picturers
show him with a halo around his head as though
that was the explanation of his triumph. The truth
is so much simpler and more impressive. There was,
in his eyes, a flaming moral purpose . . . but with
the majesty of his glance there was something else
which counted powerfully in his favor. As his right
arm rose and fell, striking its blows with that little
whip, the sleeves dropped back to reveal muscles
hard as iron. No one who watched him in action
had any doubt that he was fully capable of taking
care of himself."

Then the author comments:

"There are those to whom it will seem almost
irreverent to suggest that Jesus was physically
strong. They think of him as a voice, a presence,
a spirit; they never feel the rich contagion of his
laughter, nor remember how heartily he enjoyed
good food, nor think of what his years of hard
toil must have done to his arms and back and legs."

The author makes you feel that, after all, you
would like to shake hands and offer congratulations
to the real man Jesus.

What a different kind of a master is here pic-
tured for the boy and girl of the future who reads
Bruce Barton's common-sense interpretation of "The
Man Nobody Knows." as he reveals the youth's true
character even to the discouragements of his life
and his running away from home to prove he could
take care of himself. What boy or girl has not had

*weaknesses; his egotism his failures; his popular-
Mind, the greatest exponent of sales psychology;
ern business should appeal for it will strike a key-
fully draws the veil to the greatest tragedy in the
judge if Jesus committed SUICIDE!*

these supreme moments when *they*
thought they could turn the world up
side down, but few had the courage of
their convictions? The author him-
self must have been a real boy to be
able to draw this thrilling picture of
youth, so true to life, which should
encourage every boy and girl to make
a name that would be outstanding in

history, lifting themselves out of the old idea that
they are helpless sinners and worms of the dust.

¶ Jesus the Psychologist

THAT Jesus was well-versed in psychology is
stressed by the author who in relating Jesus'
activities virtually says:

Sickness prevailed everywhere; Jesus knew the
power of one strong mind over another and being a
true psychic he readily discovered the trouble and
applied the remedy.* Using his great will power in
command—the weak responded as will be seen in the
following citations by the author.

"He was teaching one day in Capernaum, in a
house crowded to the doors when a commotion oc-
curred in the courtyard. A man sick in bed for
years had heard reports of his marvelous power and
persuaded four friends to carry him to the house.
Now at the very entrance their way was blocked.
The eager listeners inside would not give way even
to a sick man. Sorrowfully the four friends started
to carry the invalid back to his house again.

But the poor fellow's will was strong even if his
body was weak. Rising on his elbow he insisted that
they take him up the stairway on the outside of the
house and lower him through the roof. They pro-
tested, but he was inflexible. It was his only chance
for health and he would not give it up until every-
thing had been tried. So at length they consented,
and, in the midst of a sentence the teacher was inter-
rupted dramatically; the sick man lay helpless at his
feet.

Jesus stopped and bent down, taking the flabby
hand in his firm grasp; his face was lighted with a
wonderful smile.

"Son, Thy sins are forgiven thee," he said. "Rise,
take up thy bed and walk."

"The sick man was stupefied. "Walk!" . . . Was
this some sort of cruel jest to make him the laugh-
ing stock of the crowd? A bitter protest rushed to
his lips; he started to speak and then
halting himself, he looked up—to
the calm assurance of those blue eyes,
the supple strength of those muscles,
the ruddy skin that testified to the

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*Note very carefully the nature of the illnesses that
are recorded in the Bible.

HAVE YOU

¶ *Consciously or Unconsciously*

By DR. CLAUDE WM.



BILLIE SHAW
Famous Dancer

PRUDISH, stupid or uninformed people may call IT "personal magnetism," or "personality," but the human analyst knows it for what it really is. Using the word "sex" in its broad and scientific sense, the analytical person knows that the expression of social consciousness has for its base, *normal* sex development.

People who live *half* lives—who are colorless, expressionless and unable to stimulate other people, are *subnormal* sexually. If you have ever shaken hands with such a person, you will remember the dead-fish feeling that you got when you took their hand in yours.

Many so-called magnetic people make a great point of the "dynamic" or "magnetic" handshake. Warm, firm, "*alive*": they describe it. Not to mention the smile and the radiant expression, supposed to go with it.

The thin bony type of person rarely gets credit for *magnetism*. He may train himself to use devices to offset the prejudice but more often he runs true to type and actually suffers from a subnormal sex expression. Call it "*social consciousness*" to be polite, but the principles are the same. Compare him to the fat man.

This vital type, rarely, is accused of lack of "*personality*." The boney type will say that he goes to extremes in his social expression. Whether or not you care to give the credit where it is due, the fat man helps to make life worth living.

Then there is the muscular type, with the figure of an Adonis or a modified Venus. All normal people admire a beautiful body. Mary Garden may set the lean-shanked, flat-chested dames to sputtering, but she draws the crowds to witness the tiresome grand opera. Or is it Mary's "*personality*" which draws them? Anyway, Miss Garden has IT and standing room usually is at a premium.

The physical culture magazines are read avidly by a large percentage of readers who may be described as "*undersized and undernourished*." Is it the methods of physical development—which they rarely follow—that holds their interest, or is it the radiant, beautiful bodies, shown in the pictures, which stimulate their imagination?

The ligamentous, actor-artist type draws people to the theaters. If the bodies of the actors were hidden in voluminous draperies and the faces covered with masks while the lines and situations held no appeal, would the theaters be so successful?

Rudolph Valentino was said to have had IT in abundance. At least, the adolescent boy and girl worshipped him, collegians emulated him, shop girls

SEX APPEAL?

You May Have "IT"

CHAMBERLAIN

slept with his photograph under their pillows. Even in death "the shiek" was nearly mobbed by his worshippers, who had their interest side tracked only when the physically perfect "Trudie" Ederle appeared on the scene, after having swam the English channel.

Rudie had two kinds of enemies. The unemotional man, who did not believe in petting even his wife, and the man who felt inferior or that he could not compete with the "shiek" in sex appeal. The only normal women, who damned him, were the ones who felt that by doing so, they would win the approval of the man who hated him.

Let us study, for a moment, the types of men and women who have been national idols.

We may dispense with the actors, actresses and dramatic people. It is an open secret that they are selected by their managers for their sex appeal. They must be easy to look at, with mighty few exceptions, which exceptions have the appeal in some other form. They also must be able to express IT, veiled though it may seem to be.

Theodore Roosevelt was an heroic figure which made him an idol and won the approval of the masses by urging large families and by his dramatic gestures.

Bernarr McFadden, he of the "Naked torso," as his enemies criticise, has had a great following for many years. With him stand the professional athletes, who are lionized by the masses. Red Grange, Gene Tunney and Jack Dempsey had their chances in the movies and got away with it.

Few things stimulate the sex nature like warfare and heroism, so that the leaders of armies have had their worshippers. Even the most lowly and unheroic private does not fail in having admirers, when surrounded by the glamour of war. Even a uniform has sex appeal.

In history we find the heroic figures of the various periods expressing the appeal in its various forms. Cleopatra, Antony, Alexander the Great, Joan of Arc, Nell Gwynn, Victor Hugo, Napoleon, Aaron Burr, and all the rest of the celebrities, consciously or unconsciously, had IT.

A recent biography of Mohammed, as in all other cases, points out how sex appeal was a part of the prophet's stock in trade.

"Tall and muscular; he kept his hairless, perfumed body immaculate, especially his teeth, white as hailstones. He put antimony on his eyebrows. He let a black wilderness of beard down on his deep chest and clipped his moustache."

Bruce Barton has described for us the figure of



EVELYN NESBIT THAW
Famous Art Model



☾ The Late RUDOLPH VALENTINO, Movie Sheik

Jesus, as a go-getter type of he-man, with gorgeous robes, handsome of face and figure. If the description is true, then it is no wonder that the female of the sex bathed his feet, dried them with her hair and annointed them with rich perfumes.

Even the religion of today and its leaders express significantly the great appeal. The present day leaders, who have the *largest* followings, do not depend upon the mother-father call of psychoanalysis, but with thinly veiled appeal, use IT successfully to achieve their ends—right or wrong.

A well known religious leader, with her thousands of highly suggestible converts, offers a good illustra-

tion of what IT will do when used in the name of *Jesus*.

"*God's Go-Getter*," she was acclaimed by her followers in the West. As to whether this attraction was fundamentally sexual or not, one has only to analyze superficially to determine. *The New York Sun* described her as follows:

"She is tall, well built, in her middle thirties—robust and good looking, with a magnetic personality, a powerful and compelling voice, which retains, yet, a womanly sweetness, according to those who have heard her. She appears always in striking

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♣ Mongolian, Syrian and Arabian Nature-Builders. ♣ The Builders in Kabala. ♣ Atlantean Types of Architects. ♣ How Nature-Builders Work.

BUILDERS of NATURE

By JACOB BONGGREN

♣ Mongolian Myths of Nature Building

LET us now for a while travel further eastward, from the comparatively younger myths of our Aryan peoples in Europe, northern Africa, western and middle Asia, to those of an older civilization and a more ancient race: The Mongolian. If we believe that the mythology of the yellow peoples in Mongolia, Manchuria, China, Corea and Japan are very much different from those more familiar to us, except as far as the names of divine beings go, we will soon find, as we scan the extant records, that we are mistaken. By what we have already learned from other mythologies, we are fully aware, that the difference in names of gods and goddesses in different languages does no more indicate a difference in their individuality than the difference in the name of other things. If the Hindu calls the God Deva, if the ancient German had called him Tivi, the Greek, Theos, the Roman, Deus, the Babylonian, Il, the Phœnician, El, the Hebrew, Elohim, the Canaanite, Baal, the Arab, Allah, the Slav, Bog, the Tibetan, Bong, the Gypsy, Beng, the Carelian, Jomale, the Finlander, Jumala, the Laplander, Ibmel, etc., this did no more signify so many separate entities, than it does when the sun is called Helios in Greek, Sol in Latin and Scandinavian, Sonne in German, Soleil in French, and other things in other languages. As the same sun is meant, no matter what it is called by different peoples, so the same divine being is meant under all the different names in all the languages, whether looked upon as one only or as subdivided according to different divine activities.

The Chinese philosopher Lao-tze taught his people about Tao, the Unconquerable, Unlimited Power which regulates everything within the universe by seeming non-resistance and by yielding kindness. Confu-tze and other Chinese philosophers left Tao out of their systems, because their aim was the practical application to human life of all teaching, and they mentioned Tien, "heaven", the earth-embracing sky, as the highest divine principle, which included all the spirits of nature and all the souls of the ancestors. The Finnish-Ulgrian relatives of the Chinese, the above mentioned Carelians, Finlanders and Laplanders, called also their highest divinity "heaven"; the Ibmel of the Laplanders is none else than the German-Scandinavian Himmel, pronounced in true Laplandic fashion.

The Chinese divide existence in Yang, masculine active energy, symbolized by the Sun, and Yin, feminine passive energy, symbolized by the Moon. Ch'i is the Spirit, or the breath of life in everything. They worship especially three important divinities: Yin-ye, the god of learning, corresponding to Hermes-Mercury of the Graeco-Roman Pantheon; Hi-suei, the god of time corresponding to Kronos

(Chronos) Saturn; and Quan-ku, the god of war, corresponding to Ares-Mars.

The Chinese also divide existence into five elements, or Hsing. The first element is Shui, water, the nature of which is "to soak and to descend". Its taste is salt; its virtue, "respectfulness, gravity"; its color, black; its metal, iron; its vegetables, legumes; its planet, Shui Sing, "the water star", Mercury; its direction, North; its season, winter; its note, D. It is said to correspond to "demeanor" in personal matter; to prince and minister in the state; to the ear in the body. The second element is Ho, fire, the nature of which is "to blaze and ascend". Its taste is bitter; its virtue, "accordance with reason"; its color, red; its metal, copper; its vegetable, millet; its planet, Ho Sing, "the fire star", Mars; its direction, South; its season summer; its note, C. It is said to correspond to "speech" in personal matter; to father and son in the state; to the eye in the body. The third element is Mo, wood, the nature of which is "to be crooked and straight". Its taste is sour; its virtue, "clearness, wisdom"; its color, green; its metal, lead; its vegetable, maize; its planet, Mo Sing, "the wood star", Jupiter; its direction, East; its season, spring; its note, A. It is said to correspond to "seeing" in personal matter; to elder and younger brother in the state; to the mouth in the body. The fourth element is Kin, metal, the nature of which is "to yield and change". Its taste is acrid; its virtue, "distinctness, deliberation"; its color, white; its metal, silver; its vegetable, hemp; its planet, Kin Sing, "the metal star", Venus; its direction, West; its season, fall; its note, G. It is said to correspond to "hearing" in personal matter; to husband and wife in the state; to the nose in the body. The fifth element is Tu, earth, the nature of which is "seed-sowing and ingathering". Its taste is sweet; its virtue, "perspicaciousness, sageness"; its color, yellow; its metal, gold; its vegetable, rice; its planet Tu Sing, "the earth star", Saturn; its direction, the middle; its note, F. It is said to correspond to "thinking" in personal matter; to friends in the state; to eyebrows in the body.

Like their Chinese neighbors, the Japanese also divide existence into the active principle, which they call Yo, and the passive principle, In. Besides, they have a division into six regions: (1) Takamo-no-hara, the heavenly region; (2) Sai-no-kawara, the heaven of children; (3) Yo-no-osokumi, the land of night; (4) Unabara, the seas; (5) Nakatsu-kuni, the middle land, and (6) Tokoyo, the region of eternal night. Amaterasu-Omikami, the Sun-goddess, is ruler of the heavenly region. She is daughter of Izanagi, the first man, and ancestress of the Japanese emperors. The heaven of children is ruled by the red and ugly Emma, called "king of the realm of the dead", and Jizo, called "prince of the under world". The last mentioned protects the inhabitants of his realm by fighting evil spirits. In the

land of night rules Tsukiyomi, the Moon-god, who is a son of Izanagi and a brother of the Sun-goddess. Over the oceans rule Susanoo, the storm god, and Benten, goddess of love and of the sea. In the middle land rule Hachiman, son of the empress Jingo Kogo and at one time emperor of Japan, whereupon he became god of war, and with him Sarudahiko, god of the earth. The region of eternal night is ruled by Mikenu, who punishes the evil-doers.

☪ *Syrian and Arabian Builders*

ACCORDING to Mnaseas, a Greek writer, quoted by a scholiast on Apollonius Rhodius, mystics at Thebes, in Phrygia, Lemnos, Macedonia, and especially in Samothrace, venerated four great divinities, who presided over the Mysteries and were called Cabeiri or Kabiri. They were: Axieros, identified with Demeter (Ceres); Axiokersa, her daughter Persephone (Proserpina); Axiokersos, or Hades (Pluto), husband of Persephone, and Kasmillos, or Kadmillos, who has been tentatively identified with Hermes (Mercury).

Those were the divinities of the initiated few; but profanum vulgus, the multitude outside the temple doors, worshipped Tammuz, the Sun god also called Adon (the Adonis of the Greeks), believing that he was the visible, shining orb in the sky. The Aramaic inhabitants of Tharsus worshipped the Sun god under the name of Baal Tars, "Baal of Tharsus". The Philistines had Dagon (or Dakan) as their supreme deity. He has been sometimes identified with Saturn, but is more like the Babylonian Ea, the Sumerian Uki or En-ki, called by Berosus Oannes, the god of "the great deep" and of mystery, and in still existing pictures of him he is represented as half a fish and the other half a man. He was also called Annedotus.

The Phoenicians worshipped Taaut, the Egyptian Tehuti of Thoth, Hermes of the Greeks; Betylos, whose statue had the head of Hermes; Iao, "he over the seven mountains", who built a strong fort in the seventh sphere, which is the sphere of Saturn; Tammuz or Adon, the Sun god; Tanat, the Moon goddess, also sometimes called Astarte, or Astro-arche, commander of the stars; Astarte the great, whose effigy was given the head of an ox, identified with Venus, ruler of the zodiacal sign Taurus, and the earth goddess, the inferior Venus, Asthoreth of the Bible.

El, Elon, and El Elion were the names of one of the Phoenician gods. Ilos, Sadik (or Sydyk) and Agruerus were other names of the same god, "the destroyer", identified with the Graeco-Roman Kronos-Saturn and the Hindu Shiva.

The Samaritan divinities were Jabe, the Sun god, and a triad, consisting of Remphan, the magical star, representing intelligence; Nibban, Anubis of the Egyptians, representing science, and Tharlac, a god with a book, a cloak and the head of an ass, representing common faith, or credulity.

Venus was one of the goddesses of the ancient Arabs, under the name of Kabur, "the great". The powerful Arabian tribe Ad worshipped four divinities: Sakia, who supplied them with rain; Hafedha, who preserved them from all dangers abroad; Razeka, who provided food for their sustenance, and Salema, who restored them to health, when they were afflicted with sickness.

The Lydians worshipped Bagaio, the Supreme divinity; the Sun god, who was called alternatively

Kadaules, Sandon, and Attys or Agdistis; the Moon goddess Atargatis or Derketo, who was also called Ma, Kybele and Kybebe. The Phrygians worshipped Atis (Attys), the Sun god, and Kybele, the Moon goddess.

The divinities of Asia Minor were also worshipped by peoples on the Mediterranean islands and coasts, but were given different names. On the island Crete, the Moon goddess Artemis was worshipped under the name of Britomartis. In Arcadia, a Grecian province, the earth goddess, Demeter, was called Despoina, and was greatly honored. The gods of Samothrace were Ouranos, heaven, the active principle; Dionysos, or Sabazios, the Sun god, Rhea, the Moon goddess, and Ge or Gaia, the earth goddess, the passive principle.

The Tyrrhenian divinities were Nethunus (Neptun), Tinia (Jupiter), Mecur (Mercury), Turan (Venus), Thana (Diana), and the Sun god, who was called sometimes Usil, and at other times Aplu, Apollo or Pupluus.

The Sun and the Moon have been the principal, if not the only, objects of worship with many nations. The inhabitants of Sumatra worshipped the Sun under the name of Iri and the Moon under the name of Hamda. Their neighbors in China spoke of the two under the names Yang and Yin; the Japanese named them Yo and In; the Hindus called them sometimes Prana and Rayi, sometimes Purusha and Prakriti, sometimes Vayu and Sarasvati, but often also simply Surya, the Sun, and Chandra, the Moon.

☪ *The Builders of Kabbala*

AS we have been fully aware, there are many points of view from which the Builders of Nature can be looked at, and there exist many different classifications of them, dependent on such points of view. There are, as many of us have been made aware, seven great keys to the mystery of existence, and the classifications have depended on which of the keys each nation has used. The Astronomical Key has frequently been applied, and sometimes, as in the case of the Hebrews, the Anthropological Key, with its real-mystical sub-key. The classification of the Sephiroth belongs to the last mentioned key and sub-key.

The Kabbalists tell us, that there is an endless existence above and beyond everything; they call it En Soph, "that which has no limit". Then there is the Heavenly Man, Adam Kadmon, who is divided into ten Sephiroth, existing in four regions.

The first Sephira is called Kether, the Crown. To this belongs the divine name Ehieh, "I will be". In the classification of angels, the Seraphim belong here, and their abode is Coelum Empyreaum, the fire heaven. In the physical man it corresponds to the brain, and among the ten commandments to the first of them Exodus 20:3.

The second Sephira is Chokmah, Wisdom, to which belong the divine name Jah, "the Lord, the Essence, the Existence", the class of angels called Cherubim, and the "first movable" heaven, Primum mobile. In the physical man it corresponds to the lungs, and among the commandments to the second (Ex. 20:4).

The third Sephira is Binah, Intelligence and Prudence, to which belong the divine name Jehovah, "the Eternal", or "the God of gods", the class of angels called Thrones, and the firmament in the universe. In the physical man it corresponds to the heart, and

of the commandments to the third (Ex. 20:7).

The three first Sephiroth belong to the highest Region, which is called Atziluth, the Archetypal world.

The fourth Sephira is Gedulah, or Gdulah, Magnificence, also called Chesed, Grace, Mercy, to which belong the divine name El, "God the Creator", the class of angels called Dominions, and the planet Saturn. In the physical man it corresponds to the stomach, and of the commandments to the fourth (Ex. 20:8).

The fifth Sephira is Geburah, Fortitude, also called Pachad, Severity, to which belong the divine name Eloah, "God the Powerful", the class of angels called Powers and the planet Mars. In the physical man it corresponds to the gall, and to the fifth of the commandments (Ex. 20:12).

The sixth Sephira is Tiphereth, Ornament, Beauty, to which belong the divine name Elohim, "God the Strong" (or rather "the Creative Divinities", for it is plural), the class of angels called Virtues, and the planet Jupiter. In the physical man it corresponds to the liver, and of the commandments to the sixth (Ex. 20:13).

The fourth, fifth and sixth of the Sephiroth belong to the next highest Region, called Briah, the Sphere of the Zodiac, the World of Archangels.

The seventh Sephira is Netzach, Victory, to which belong the divine name Jehovah Zebaoth, "Lord of Armies", the class of angels called Principalities, and the Sun. In the physical man it corresponds to the spleen, and to the seventh of the commandments (Ex. 20:13).

The eighth Sephira is Hod, Glory, to which belong the divine name Elohim Zebaoth, "God (s) of Armies", the archangels, and the planet Venus. In the physical man it corresponds to the kidneys, and to the eighth commandment (Ex. 20:14).

The ninth Sephira is Yesod, Foundation, to which belong the divine names El Chai, "the Living God", and Shaddai, "the Omnipotent", the class of angels without any epithet and the planet Mercury. In the physical man it corresponds to the generative organs, and to the ninth commandment (Ex. 20:15).

The seventh, eighth and ninth of the Sephiroth belong to the third Region from above, called Yetzirah, the Chain of Planets.

The tenth Sephira is Malcuth, the Kingdom, corresponding to the divine name Adonai, "the Lord", to the human souls ("the great host of the saved", mentioned in the Revelation of St. John), and to the Moon. In the physical man it corresponds to the womb, and to the tenth commandment (Ex. 20:16).

The tenth Sephira belongs to the fourth and lowest Region, called Assiah, the World of Elements and Daemons (evil spirits).

Of Briah's Archangels, Metatron, the Angel of the Presence, the Prince of the World, belongs to Kether; Ratziel, the Herald of Divinity, to Chokmah; Tzaphkiel, the Afterthought of God, to Binah; Zadkiel, God's Justice, to Gedulah; Samael, God's Sternness, to Geburah; Michael, Like unto God, to Tiphereth; Haniel, God's Grace, to Netzach; Raphael, the Divine Physician, to Hod; Gabriel, Man-God, to Yesod; Sandalphon, Messiah, the second phase of Metatron, to Malcuth.

Of Yetzirah's Choirs of Angels, Chaiot Ha Kadosh, the Sacred Animals, belong to Kether; Ophanim, the Wheels, to Chokmah; Aralim, the Mighty, to Binah; Hashmalim, the Radiant, to Gedulah; Sera-phim, the Flaming Serpents, to Geburah; Melachim, the Kings, to Tiphereth; Elohim, the Gods, to Net-

zach; Beni Elohim, the Sons of Gods, to Hod; Cherubim, the Seats of Sons, to Yesod; Ishim, the Freed Sons of the Righteous, to Malcuth.

The Daemons of Assiah are: (1) Thaumiel, God's Doubles, with two heads; (2) Chaigidiel, Hindrance to heavenly Influence; (3) Sathariel, The Hiding of God; (4) Gamchicth, or Gog Sheklal, the Disturber of Everything; (5) Golab, Burning; (6) Togarim, the Wrestler; (7) Harab Serab, Raven that drives away; (8) Samael, Discord, who, according to Zohar, is supreme in Assiah, together with his wife, Lilith; (9) Gamaliel, the Lewd, and (10) Lilith, who according to Zohar is killing children. Later kabbalists identify her with Nahema, a succubus, who with man conceived phantoms and daemons.

Atlantean Types of Architects

IN the South Sea Islands and on the American continent students of mythology have discovered what must no doubt be the remnants of the ancient faith of that wonderful Atlantis, of which the Egyptians in So lon's time, as Plato tells us, retained a tradition. Those who doubt the existence of such a continent cannot very well deny the scientific fact of cataclysmal changes all over the earth during the different geological periods, nor that islands in the Pacific* and Atlantic oceans are remnants of continents which at some time joined Asia and Africa to the Americas. The distribution of plants and animals over continents that are now no longer connected is an undeniable and ever-present sign of such a connection in times past.

Similar mythologies are also connecting links between the nations of Eastern Asia, those of the South Sea Islands and the aborigines of America. Furthermore, ethnologists have found that the Laplanders of Europe, the Samoyeds of Asia and the Eskimoes of America are nearly related; they have also traced a relationship between the Mongolians of Asia and the American Indians, despite the fact that the greatest of all oceans now separates their respective continents. All of this bespeaks a common origin for mythologies as well as nations; it further indicates a common continent sometime in bygone ages, whether we call it Atlantis or something else which may suit us better.

In the Sandwich Islands they believed, that two divinities were the first of living beings and ruled over Chaos, the empty abyss, the masculine Kumulipo, corresponding to the Chinese Yang, to the Hebrew Tohu, "Without Form", and to the Erebus or "Terror" of the Greek poet Hesiodos; and his feminine counterpart Po ele (or Po no, "night all over"), corresponding to the Chinese Yin, to the Hebrew Bohu, "Emptiness" or "Void", and to the Nyx, "Night" of Hesiodos. The third divinity was the great creator, Taaroa or Tangaroa, and the fourth was the god of light and of wisdom, Kane or Tane (called Atea on the Marquesas Islands). The Sun-god was called Ao and the Moon-god Moana Liha, which means "Sea Foam". The goddess of love was Lailai, "The Woman". Milu, also called Akua-huhu, "the Crazy God", was the Hawaiian Mars, and Kii or Tiki, the trickster among the gods, corresponded to Saturn and to the Loki of the Eddas. Papa was the name of the earth-god.

Of the mythologies belonging to the American continent that of the Aztecs is interesting, because it indicates a system and not a mere conglomerate of heterogeneous divinities. Each god or goddess was

known by many names, but could be recognized by their attributes and their activities.

Teotl was the name of their highest invisible deity. He was also called Hunab Ku, "the One Divine". Next to him came Tetzcatlipoca, who had many names, such as Itzamna, "the dew of the morning", Lachin Chau, "the serpent of the East", and Kabil, "the skillful hand". In Chichen Itza he was called for his wisdom Yat coc ah-mut, "the noble Master of Knowledge". He was their Hermes-Mercury, god of wisdom. Tetzcatlipoca was his name as the tribal god of Texcocan.

Huitzilopochtli was the name of the Aztec god of war. He was the brother of Tetzcatlipoca, also of Camaxtli, the Tlaxcalteca tribal war god, and of Quetzalcoatl, "the plumed serpent", the bestower of happiness, tribal god of the Toltecs. He was also known under the name of Culculcan or Cocol chan, "the feathered serpent", and in the Quiche mythology he was called Gucumatz, the protector.

The Roman Jupiter Pluvius was represented in the Aztec mythology by Mixcoatl, "the cloud serpent", and the classical Sun god by Kin ich, "the eye (or face) of the day", who was also called Kak mo, "the fire bird".

The goddess of medicine and of childbirth was Ixchel, "the rainbow", also called Ix can leom, "the spider's web". She was the wife of Itzamna, and their children were Bacabs or Chacs, "giants", four mighty brothers, *Kan, Lac, Chac, and Ek*, representing the four directions, South, North, East and West.

Together with Mixcoatl, there were other water or rain gods: Yum chak, "lord of waters (or rain)", and Cum Ahau, "lord of the vase". Yum Kaax was lord of the fields of crops. There were many fire divinities: Zuhuy Kak, "the virgin Fire", protectress of children; Zuhuy Dzip, "the goddess of prepared animals", the Aztec Diana; and Ah Kak Nech, "he who looks after the cooking fire". The goddess of trappers, and also of those who use a rope to strangle themselves, was Ix Tabai, "the goddess of the ropes". The gods of fishermen were Ah Ppua, "the master of the dew", and Ah Dzia, "the master of the cold". The Aztec Bacchus was Acan, "god of the intoxicating mead", and their god of merchants was Ek Chua, "the black fellow". They had two divinities for jewels: Ix Tub Tun, "she who spits out gems", and Chit Bolon Tun, "the nine (innumerable) gems"; one god of song, Xox Bitum, and one god of poetry, Ah Kin Xox or Ppix Lim Tec. The goddess who invented painting and colored designs in weaving was called Ix Chebee Jax. "The lord of the East wind", Ah Zakil ual, was worshipped on a high pyramid in Valladolid, Yucatan, and Tel Cuzaan, "the one with swallow legs", was the god of Cozumel, "the swallow isle". On "the isle of women" four goddesses were worshipped: Ix chel, Ix chebel yax, Ix hun ye and Ix hun yeta. They were in some way connected with sun and moon-rise.

With the Aztecs, as with many other nations, the nature spirits, the laborers under the architects, were called dwarfs. Five classes of such were spoken of by the Aztecs: Ppuz, "those bent forward", Ac uinic, "the turtle men", Tzapa uinic, "the shortened men", Pputum, "with small bodies", and Acat, who built flowers and were said to be transformed into flowers.

All of those were considered to be beneficial to man. But there were also inimical divinities. The Moon-goddess, Teteoinnan, was one of these. She was the mother of the earth, but is described as

killing men, which puts her in the same class as Hekate of the Greeks, who also was a Moon-goddess.

Then there were eight evil gods of war: those of attacks from enemies. The war god who protected belonged to the good divinities. The Aztec octad of evil war gods were: Uac Lom Chann, "he whose teeth are six lances", a companion to the god of death; Ahulane, "the archer"; Pakoc, "the terrifier"; Hex Chun Chan, "the dangerous"; Kak u pacat, "fire (is) his face"; Ah Chuy Ak, "he who works in fire"; Ah Cun Can, "the snake charmer", and Hun Pic Tok, "he with eight thousand lances". Then there is the lord of death, Kum cimil, called Ah-puch by the Mayas, and Pucugh, "the destroyer", by the Tzentel tribe. He is also called Chammy Bac or Zac Chammy, "white teeth and bones".

The Aztec kingdom of death was called Mitna or Matna. Its ruler was Kibilba or Kabalba, sometimes also called Hun Ahau, "the One Lord".

According to the sacred scripture Popol Vuh, Cuculcan and Xmucane were the first divine couple, the parents of all.

¶ How the Nature Builders Appear

SACRED scriptures and folk lore are unanimous in testifying that the Nature Builders, while usually invisible, can at will make themselves visible. We are told repeatedly, that they as gods and goddesses took occasionally the shapes of men and women; also that they as nymphs and naiads, as fauns and nature spirits in general, appeared sometimes in strictly human form, but more often in a mixture of human and animal physical traits, like the satyrs, or mostly human, but with some non-human additions, like the wood nymph with the tail of a horse on a hollow back, or with backward turned horses' hoofs for feet, like the Scandinavian phantom musician in rivers and lakes. So while having the general appearance of human, they had always some peculiarity which distinguished them from men.

The Iliad shows us, that during the Trojan war both gods and goddesses repeatedly took human forms, always that of some well known individual, when they wanted to help some of their particular friends, and that they disappeared as soon as their work was accomplished. They did not overshadow the one, whose shape they assumed; they built for themselves a phantom body for the occasion, dissolving it afterwards. Hence we can see, that they could take different shapes at will, animal as well as human, and even mineral. It is said of the Olympian ruler, the cloud-gathering thunderer Zeus, that he sometimes took the shape of a bull, as he did when carrying Europa over the sea from Asia, sometimes the shape of a swan or a shower of gold, when he came to some beloved maiden. Of Proteus, one of the marine divinities, it is told, that he changed himself from one thing to another for a long time, when he was suddenly approached and could not escape.

In Heimskringla we read about Odin, that he changed shape whenever he desired. The Eddas corroborate this, as do the old Sagas. They also show, that elves and giants could "shift shape", whenever they had any work that required it. In other mythologies as well as in the folk lore of various nations, we recognize this as a well known trait of "the invisibles" that could make themselves visible at will.

Up to our own time there have been many people with "second sight" who have described different kinds of what we call Builders of Nature. They have seen some of gigantic shape, and some so tiny as the

tinest insects; some with the most brilliant hues, glorious and radiant, and some dark and repellent, giving the beholder a shudder. Some people are foolish enough to believe, that what they perceive clairvoyantly is nothing but shadows of dead men. Occultism tells us the more probable story, that they belong to an evolution parallel to the human, and that they build, preserve, destroy and rebuild nature, from its invisible to its visible parts, while humanity builds in its own way, aiming at a wider comprehension and a more harmonious cooperation with the Deva kingdom through a more thorough mental grasp of the Divine plan and of our part in it.

All the stories of what clairvoyants have seen of the Nature Builders are unanimous in one thing: that the protective coloring which we find in the animal kingdom also exists for the denizens of the Deva world. In the tropics, where colorings are more brilliant in the vegetable and animal kingdoms, the nature spirits are also more brilliantly colored, while they have a more drab coloring in the temperate zones, where nature wears a more somber garb. Not only this: the nature workmen apparently give their own color to the material they build for the living organisms. Those who live and work in mountains have the color of their own stones and metals, those who are the genii and builders of trees show the coloring of the bark, the leaves and the flowers of their own trees; the flower builders look like their own flowers, etc. Where nature is different the nature spirits are different also.

What we see is color and form, in nature as well as in its spirits, the Builders. What we hear is sound, and through clairaudience the Builders also can be observed, when we hear them move or speak. They can be perceived by touch, also by a particular smell and taste. All the five usual senses testify to their existence. The two higher senses, called by the Hindus the Manasic and the Buddhic, add their testimony. Mind acknowledges their existence, not only because the other senses tell that they exist, but also because it is evident and logical, that what is made must have a maker. Wisdom-Love testifies to the blissful cooperative activity in the Microcosm as well as in the Macrocosm, and to the necessity of such Builders of Nature. So all the seven senses proclaim the existence of those who are necessary, if anything is to appear outside of the invisible.

Why do these Builders appear to us in human or semi-human form? Probably for the same reason that we put on the garb of any country where we live, and for the same reason that we speak to people in their own language to make ourselves understood. That the Nature Builders are experts in adapting themselves to those they meet, also to change things to suit themselves, of this all mythologies and all clairvoyants bear witness.

❧ In Conclusion

ONLY a short outline of what I have learned about the Builders of Nature and the Deva kingdom in general is here given. To present all of that which I have collected about this subject would be to publish an encyclopedia, and for such work there would not be sufficient demand at present. My only reason for publishing even this outline is to call the attention of other students of occult lore to a very interesting subject, the importance of which for comprehending the appearance, continuation and disappearance of form my teacher to often pointed out.

It is very fortunate that we have no Theosophic authorities, that is, no infallible sacred scriptures of Theosophy, from which nothing can be taken away nor anything be added to; for in such a case nothing would remain for a Theosophist but to study that Bible incessantly, to write commentaries on it occasionally and to look for corroborations of its statements. That would make of Theosophy a little sect, condemning and fighting all other sects, and setting aside that splendid synthesis on which it is built, giving a new illustration to the well known but usually forgotten words of St. Paul, the Initiate: "The letter killeth". (2 Cor. 3:6).

There are those among us who discourage new Theosophical literature and insinuate, that we have all the information we need in the works of my teacher and in those of a few of my fellow pupils. I would admit the truth of this, if Theosophy had infallible scriptures, which it has not. H. P. B. never claimed infallibility for what she wrote, nor do any of my fellow pupils. Of this fact I have numerous proofs. When we write, we simply try to present to our readers what we ourselves have learned, and our own interpretations of our observations, quoting sometimes in corroboration, or for comparison, what others have written on any subject discussed.

It is a shameful thing to discourage our fellow students from expressing their opinion on any subject worth discussion, or from telling their experience, when they so choose. H. P. B. always encouraged her pupils and Theosophists in general to study and to tell the public what they found. And so do all her true pupils to this day. It is apt to be those who cannot themselves write anything of interest and value that try to prevent others who are more fortunate from publishing any information which they want to share with others. Those who are not narrowminded and jealous gladly greet new literature, grateful for any added information that is placed at their disposal, no matter where it comes from and who offers it. For my own part, nothing has given me more pleasure than to learn how other people see things, what they think on different subjects and what they have found in their studies and through personal experience. Most welcome of all are those to me, who see things from new and different points of view, and who have learned new facts of some kind, of which I knew nothing before. In this way we learn. And in this way I will always be glad to learn.

"The letter killeth, the Spirit giveth life". This is the true compass which guides the student, when he is willing and ready to leave the land of old and stale literalism and steer out on the ocean of research towards new and hitherto untrodden continents of knowledge. As the compass points to the opposite directions, the positive and the negative pole, so the discriminating Spirit, the real Self of the student, directs him through the Buddhic sense of intuition towards his goal. And as the sailor also uses the constellations in the sky as his guide posts, in the same way the student of Deva lore is aided by studying the names of the Devas, as given to them by different nations, by translating these into his own language and by meditating on their inner meaning, using for this purpose the Seven Keys of Occultism, or so many of the keys as are in his possession. The names of the Builders of Nature signify their spheres of activity, and often also their particular work within that sphere. Socrates was undoubtedly right when he said: "The true name is

(Continued on page 22)

AMULETS, CHARMS, TALISMAN

¶ A Historical Investigation Into Their Nature and Origin

By MICHAEL L. RODKINSON

IN the history of the tephilim we find why they received so much attention from the Amorain; why so many laws were made in the days of R. Joseph Abbai and Rabha which opposed its practice, and why we find no mention of Tephilim in the days of the latter Amorain.

When Jewish Christians began to assimilate with new converts to Christianity from other nations and the number of Christians became greater than that of the Jews, a total separation arose between them. Tephilim were abolished among the Jews while by other nations the custom of wearing talismans grew less. Christianity then began to spread rapidly and did much, as did the Moslem religion (5 centuries later) towards abolishing them. Hence we find no trace of them in the days of the latest Amorain and Rabanim Seborai.

They would have been forgotten but for the rise of a new sect (The Karaim, (Kerites) or Anonim, in the days of Mar, or Rab Jahudaj Gaon, 774 A. D.). This sect turned their backs upon the commentators of the Bible, denied their authority, laughed, jeered at them; took as their religious guide the Samaritan and Zadukier Pentateuch, claimed their commentaries the only right ones. They explained (and thou shalt fasten them, and place them for a sign, etc.) to mean tephilim should be borne in mind in the sense of "Set me as a seal upon thine heart." (Cant. 8:6.) The birth of this sect afforded a motive to the Gaonim to revive obsolete and make new laws on the tephilim for all classes. But these laws remained theoretical—never put into practice.

Tephilim are first mentioned by the Gaonim in the Polemical answers (Ieshuboth) of R. Jehudi Gaon, *Shibbole Loketh*. Section *Inyan Tephilim Halachoth Pesuqoth*; but seldom mentioned in the writings of the Gaonim. In the course of 150 years from the days of R. Jehudi Gaon to the days of R. Natranai and son Hillai, they are not mentioned; until 90 years later (the days of R. Sherira and Hai Gaonim) due to renewal of strife between the Rabanim and the Karaim.

Beginning from R. Hai Gaon to the days of the commentators of the Talmud we find no further mention of tephilim in theory or practice. R. Alfasi, in his *Halachoth*, when strife with the Karaim was again renewed, gives place to the beginning of the Beraitha—"What is their order?" and he omitted the words "and the reader shall read them in their order." The author of the *Halachoth Geduloth* treats that Beraitha the same way.

Maimonides' treatise comments largely upon Halachoth which were and were not put in practice. R. Manahem Azarie from Panu in his "Answers," (par. 107) assumed that R. Hai, most prominent of the Gaonim, used to wear 4 different styles of tephilim,

and thinks all these styles claimed found in R. Hai Gaon's Tephilim, do not contradict one another, but that each claiming a different style saw a different one of T. Hai's tephilim.

The same author says he saw an ancient set of tephilim in which the order of texts was at the right of the wearer, but could not say whether, R. Hai Gaon wore 4 styles or that the ancient set was that of R. Hai.

After the time of Gaonim when tephilim had fallen into disuse none could be found of the kind worn in ancient times. As no reason could be given why order of texts should be one way or another, or which opinion is to be preferred, and as it depended upon the explanation of the Beraitha, they found no higher authority than R. Hai Gaon; so they tried to find the style he used to wear. We have proven in Phyl. Rit. neither Rashi nor Tosphath wore tephilim, as is admitted by the authorities of Tosphath themselves.

P. Jacob of Kurbil (Holy Man) claimed to have communicated with Heaven regarding order of texts in the compartments and obligation of wearing them but response to his views were insignificant.

Thus tephilim were forgotten in the last centuries of the 5th "Thousand" of the Jewish calendar (900-1200 A. R.) until R. Moshe Mi Coucy, author of "Smag," revived their use, moved by a motive we shall explain.

Christianity, prompted many reforms in the tephilim of the early and middle ages and also did much toward the spread and adoption of tephilim in the days of R. Moses of Coucy. This Frenchman, devoted to Jewish faith, saw his co-religionists in Spain and Portugal begin to assimilate with governing nations in those countries, adopting their customs and usages. The Jews then resembled Christians externally as there remained nothing of their peculiar customs but circumcision, the custom of wearing tephilim, tsitsith. Eight strings at each end of a square robe, and Mezuzoth, the Biblical text Shema (Deut. 6:4) on the door, were not then observed by the Jews. Christians were distinguished by wearing the cross. The Jews, not considering it as idol-worship, used to ornament and give crosses to their Jewish and Christian friends, they themselves being distinguished by no external mark. Upon seeing this, Moses of Coucy feared in time the Jews would become wholly assimilated with the Christians; to prevent this he devised the following; he being the first and last to explain it thus; ("By two witnesses shall a fact be established"). Every Jew must have these witnesses to show he is a Jew. There are only 3 things which can witness to the person obeying them that he is a true Jew;

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STARS of DECEMBER

An Outline
of
the
Heavens
During
1926



Astronomical
and
Astrological
Helps
for
Students
and
Laymen

ARIES, *The Ram*. This constellation, Hipparchus informs us 22 centuries ago, occupied the first sign in the ecliptic commencing at the vernal equinox. But as the constellations gain about 50° on the equinox at every revolution of the heavens, they have advanced in the ecliptic nearly 31° beyond it or more than a whole sign; so that the Fishes occupy the same place in the Zodiac that Aries did in the time of Hipparchus; while the constellation Aries is now in the sign Taurus, Taurus in Gemini, and Gemini in Cancer, etc.

Aries is now the 2nd constellation in the Zodiac, situated next E. of Pisces midway between the Triangles and the Fly on the N. and the head of Cetus on the S. It contains 66 stars, 1 of the 2nd, 3d, and 2 of 4th magnitudes, readily distinguished by 2 bright stars in the head, 4° apart, the brightest being the most northeasterly of the two. The first of 2nd magnitude, situated in the right horn, is Alpha Arietis, or *Arietis*; the other of 3d magnitude, lying near the left horn, is Sheratan and may be known by another star of 4th magnitude, in the ear $1\frac{1}{2}^\circ$ S. of it, called *Mesarthim*, which is the first in this constellation.

The position of Arietes affords important facilities to nautical science. The skillful navigator who

NIGHT SKY NOVEMBER and DECEMBER

It has always seemed as though we should never be able to measure the diameters of the stars, because they are so far away that under the greatest magnification we can get, they appear only as points of light. But an ingenious way has been found to get around this; and the diameters of several stars have been measured. To date, Betelgeuse and Antares are the giants. The former is 280,000,000 miles across, and Antares about 400,000,000—both much larger than the entire orbit of the earth, with the sun as its center.

should be lost upon an unknown sea could, by measuring the distance between Arietis and the Moon, which often passes near it, determine at once, not only the spot he was in, but his true course and distance to any known meridian or harbor on the earth. Lying along the moon's path are 9 conspicuous stars used by nautical men for determining longitude at sea, thence called *nautical stars*.*

The manner in which the ancients divided the Zodiac into 12 equal parts, was both simple

and ingenious. Having no instrument that would measure time exactly, "they took a vessel with a small hole at the bottom, and, having filled it with water, suffered the same to distil, drop by drop, into another vessel set beneath to receive it, beginning at the moment when some star rose, and continuing till it rose the next following night, when it would have performed one complete revolution in the heavens. The water falling down into the receiver they divided into 12 equal parts; and having 12 other small vessels in readiness, each of them capable of containing one part, they again poured all the water into the upper vessel, and observing the rising of some star in the Zodiac, at the same time suffered the water to drop into one of the small vessels. As

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PASSERS BY

By KATHERINE METCALF ROOF

I LOVE you and I do not love you.
There is a mist about you of memories,
Memories that I can not remember,
But that come close and touch me
Like fingers in the dark.
Memories that brush the surface of the soul with
wings,
Troubling the heart with echoes of forgotten sweet-
ness,
Outlived pain.
But when I would seize them, they slip away.
These memories lie buried in your eyes.

I beckon to them but they will not come.
I call to them but they do not answer.
They reach out pale hands to me and vanish.
Let me look into your eyes. . . .
If I could look deep enough I could remember
For somewhere, in some other world, some other
life—

I have loved you.
But where and when I do not know.

I look into your eyes and feel the drift of vanished
perfumes.
Wide desert spaces stung with stars.
I hear the distant bells of caravans . . . an echo of
wild song.
I know the capture of your arms.
The mastery of your kiss.
I see dark shapes of violence that writhe . . .
waver . . . and lie still.
I feel deep knife thrusts of ecstasy and pain. . . .
They cling about you, these arabesques of other lives,
And move me like the passions of a dream.

I long to draw you close into my soul —
Yet I stand motionless before you without desire.
Your eyes are eternal mystery.
Your soul is a buried secret that contains all that I
have loved
In the past ages of my soul.
And it holds, too, other beings . . . unknown . . .
unloved . . .
Strangers as we are now.
For these things are the dream-dust of the past.

I understand now . . . I have loved you before.
In some forgotten past I have loved you too well.
You have entered into the secret chamber of my soul.
It may be that I have died loving you.
But this time we are not to love.
It may be that once you came too near,
And because of that, I may not love you now.
For in each soul there is a silent inner place
Which none may enter.
Yet sometimes love breaks down that door.

This time I am not to love you.
For one heart beat—no longer—it is given us
To lift the veil of dreams before we pass.
It may be that we are through with loving,
That this thing that stirs like life within us
Is but the dying ashes of a flame.
Or, it may be that in the next living
We shall love again.

* * *

Mist—memories that pass . . . Oh long beloved,
farewell.

BUILDERS OF NATURE By Jacob Bonggren

(Continued from page 19)

the nature of the thing. He who knows names knows
all things which are expressed by them".

In its essence and at the centre Life is One, is a
sublime Unity; in its application and on the surface
of time and space is appears as many. And that
appearance is real there, in the world of appear-
ances. In its essence and at the centre Divinity is
One; in its activity, as it appears on the surface of
ever-changing nature, it has been divided and sub-
divided continually. And its different Divine Lives
—different in their spheres of activity—have been
given different names.

As the One Life is manifested everywhere, in all

that lives, but remains One, so the One Divinity is
manifested throughout all existence: in all the
known and all the still unknown kingdoms of nature
in the universe, yet remains one and undivided.

There is one Grand Architect of the Universe; but
He has many Overseers and innumerable laborers to
do His bidding. They are under Him, because they
are His parts; but for the same reason they are
within Him and represent Him. Let no one for the
sake of the One deny the many, nor let any one for
the sake of the many, or for some particular one
of the many, deny the One.

MY STARS—AND WHAT THEY TELL ME

What You Are Talented for According to the Zodiacal Signs

By Haasan Osiris

THE Zodiacal Signs are divided into four triplicities, that is, four groups of three signs each in regard to vocations that usually are common to the three signs under one heading. This of course is very general and subject to much elimination and correction in the individual horoscope, however they are given here as the cream of observations from a majority of birth-charts constructed by the writer under these signs. It must also be remembered that the planets affect influences for vocations which may alter some of the indications of your sign. These will be dealt with later. However the following is a careful selection of the vocations usually found in the various signs.

THE INTELLECTUAL SIGNS

ARIES: Mar. 21 to Apr. 19.

TAURUS: Apr. 20 to May 20.

GEMINI: May 21 to June 21.

THIS triplicity produces authors, writers, agents, journalists, orators, lecturers, editors, elocutionists, reporters, teachers, publishers, ministers, politicians, librarians, matrons, managers, nurses, scientists, chemists, druggists, statesmen, postmasters, engineers, conductors, physicians, professors, governesses, architects, corporation presidents, stock dealers, real estate brokers, merchants, representatives, actors, artists, financiers, musicians, attorneys, explorers, investigators, poets and commercial travelers.

THE MATERNAL SIGNS

CANCER: June 22 to July 22

LEO: July 23 to Aug. 22.

VIRGO: Aug. 23 to Sept. 23.

THIS triplicity produces engravers, stone-workers, gun and locksmiths, glass-blowers, cabinet-makers, carpenters, contractors, pressmen, manufacturers, factory hands, mechanics, shoe-makers, and leather tanners, military men and women, dyers, laborers, cigar-makers, confectioners, tailors, dress-

makers, milliners, jewelers, dentists, typists, cashiers, barbers, engineers and firemen, masons, janitors, midwives, surveyors, bookkeepers, photographers, surgeons, nurses, masseurs, plumbers, actors, singers, writers, theatrical managers, artists, lawyers, architects and holders of government positions.

THE REPRODUCING SIGNS

LIBRA: Sept. 24 to Oct. 23.

SCORPIO: Oct. 24 to Nov. 22.

SAGITTARIUS: Nov. 23 to Dec. 21.

THIS triplicity produces authors, journalists, musicians, composers, occultists, inventors, lawyers, book-agents, printers, geologists, mining and electrical engineers, critics, artists, ministers, speakers, actors, soldiers, bankers, surgeons, jailors, astronomers, judges, surveyors, butchers, editors, astrologers, mediums, pschics, palmists, theatrical managers and showmen, undertakers, clerks, bookkeepers, photographers, cartoonists, performers, manufacturers, detectives, capitalists, corporation managers, diplomats, representatives, interpreters.

THE SERVING SIGNS

CAPRICORN: Dec. 22 to Jan. 20.

AQUARIUS: Jan. 24 to Feb. 19.

PISCES: Feb. 20 to March 20.

THIS triplicity produces horticulturists, stage folk, florists, farmers, stock-raisers, nurserymen, lumbermen, superintendents, policemen, watchmen, foremen, teamsters, commercial travelers, porters, miners, and laborers in the earth and in earthly material, telephone and telegraph operators, clerks, bookkeepers, cashiers, secretaries, stenographers, lecturers, quartermen, sailors, military officers, astrologers, manufacturers, seers, forecasters, weather-men, inventors, singers writers, actors, sculptors, naturalists, bee-keepers, financiers and rulers.

ASTROLOGICAL DAILY GUIDE for DECEMBER

By Haasan Osiris

1. A good business day but avoid haste and waste.
2. Same as yesterday.
3. An active day but not progressive. Start nothing new.
4. Not especially favorable. Avoid gloom and discouragement.
5. Good for visiting and religious affairs but avoid accidents.
6. An active progressive day. Accomplish as much as possible.
7. Mixed influences prevail. Be careful.
8. Alternately good and bad aspects culminate. Be careful.
9. An adverse day. Plan nothing new.
10. Same as yesterday.
11. Same as yesterday.
12. Avoid disputes and delays. Do not travel.
13. Start nothing new. Slightly unfavorable.
14. A good business day. Keep busy.
15. Good for business, but avoid promises and agreements in the P. M.
16. Not a good day. Avoid disputes and melancholy.
17. Unfavorable for all important affairs.
18. Moderately good for usual routine duties.
19. Mixed influences prevail. Be careful.
20. A rather pleasant day. Start things new. Visit. Correspond.
21. A good day for most affairs.
22. Attend strictly to business, and some progress can be made.
23. Avoid risks or agreements. Use caution in most things.
24. An excellent business and domestic day.
25. The influences today are not very favorable, but this being the Christian World's Holiday they will not be felt to any great extent. Avoid accidents in travel, and also avoid carelessness in eating. Also avoid irritability.
26. A fairly good day. Visit, correspond, attend meetings.
27. Moderately good for usual affairs. Start nothing new.
28. Fairly good for usual affairs.
29. A good day for progressive matters in all lines.
30. Same as yesterday.
31. An active day. Beware of accident in celebrating the coming New Year.

NEXT MONTH

Marriage and the Zodiacal Signs

A STRANGE CHRISTMAS EVE by *Elise Lathrop*

(Continued from page 9)

gave up the attempt, and drawing her watch from beneath her pillow, struck a match and tried to see the hands. They pointed to half past ten, and with annoyance she realized that it had stopped. She had forgotten to wind it. Throwing a wrapper about her, she rose and went to the window.

The moon was not shining brightly now. Dark clouds flew over the sky, almost wholly obscuring her face. For one moment the moon emerged only to vanish again behind another black cloud.

SUDDENLY Christine glanced down the street towards the church, and started in amazement. Light shone through the windows. So it was morning already! Probably it had been the noise made by her brothers and sisters as they left the house which had wakened her. She resolved to dress and join them.

Accustomed to making a hasty toilet, for she was often called from her bed at night to render some unnecessary service to her capricious employer, it was but a few minutes before she was ready, and wrapped in a heavy cloak, left the room, catching up a shawl as extra protection from the wind.

She ran downstairs. All was darkness, save for the little lamp always left burning in the upper hall, which shed a faint light. This rather surprised her, but she had no time for wondering if she were to reach the church before service was over.

The house door was unlocked; they seldom were locked in their honest little village, and closing the door behind her, Christine stepped out on the little porch. It was bitterly cold, and shivering, she drew her shawl more closely about her, ran down the steps, the short walk to the gate, and out upon the street. This was quite deserted.

"How very late I must be!" thought Christine, hurrying towards the lighted church, which stood somewhat back from the street, surrounded by the churchyard where generations of the village inhabitants had been laid to rest. Quaint and old-fashioned enough were some of the inscriptions on the tombstones, and as a young girl, Christine had often spent hours trying to decipher some of the almost obliterated words. As she passed through the churchyard, she noticed one or two figures near the church door, but paid little heed to them, merely wondering that anyone should remain outside in such cold weather, and hurried into the church.

She had intended going directly to

the old pew where she had always sat as a child, but to her surprise, saw that it was already filled, and not with members of her own family, so she turned into the pew nearest her, which was occupied by one woman only.

The organ was being played. A strange, dreamy, weird melody, one wholly unfamiliar to her, which now died away, now swelled faintly. She half started from her seat. Was that the organ, or was it the wind, moaning and sighing in strange minor cadences? She gazed at the chancel, expecting to see the familiar form of the dear old pastor, but to her astonishment, he was not there. In his place was a pale, emaciated man, who read the Scriptures aloud in a strange, hollow voice.

"Mother did not tell me that we have a new pastor," she thought regretfully. "Can Pastor Olsen be dead, and she never told me?"

Her mind wandered. She could not pay attention to the service, and glanced about the church, looking for her mother, brothers and sisters, but nowhere could she see them. The church was unusually full, yet she saw no familiar faces. No, she was mistaken! Some of these faces were strangely familiar, but not those which she had expected to see in church. How pale they all were! Where were the rosy cheeked Swedish maids and matrons? There were none here. Pallid, shrunken, emaciated beings these; dull-eyed, motionless.

Christine passed her hand over her eyes and stared. Was she dreaming? Where was she? She glanced at the other occupant of the pew, a woman dressed all in black, while a veil over her head completely hid her face from Christine.

The pastor now began a prayer, and the congregation fell on their knees, Christine mechanically following their example, but her teeth chattered with cold, she trembled violently, and gradually became aware of a strange odor, an odor of mould and decay; terrible, overpowering, which seemed to fill the church.

She buried her face in her hands, and shuddered. Suddenly she was conscious of a movement in the pew. She felt that someone or something was approaching her, yet dared not look up. In another moment she felt a touch on her arm. Exerting all her self-control, she suppressed a cry. The touch was that of a hand cold as stone, and now a faint whisper sounded in her ear:

"You must leave this church at once!"

Christine's hands sank down and she

slowly turned her head. It was the woman, the other occupant of the pew who had touched, had addressed her. She gazed for one moment fascinated. The veil had fallen back from her face, and Christine could now see it plainly, but the sight almost froze the blood in her veins. The face now turned to her was that of a young woman, with cameo-like features, pure and beautiful in outline, but—it was the face of no living woman! It was Christine Thorsen's own cousin Mary, who had been dead for seven years.

With a low cry of horror, the girl started to her feet, and turned desperately to flee, to leave this terrible place.

"Wrap your shawl tightly about you!" the voice sighed after her, but she paid no heed. Wholly forgetting herself, she ran madly down the aisle, out into the churchyard, and down the path to the gate. She had almost reached this when she felt that she was pursued, and the next moment something clutched her from behind.

With a wild scream, she quickened her pace, leaving the shawl which she had thrown loosely about her as she fled from the church in the grasp of someone or something, she knew not which.

She fairly flew down the street, and in at their own gate, not daring to look behind her even to see if she were still pursued. Finally, with one last effort, bursting open the door, she fell unconscious on the threshold.

The noise aroused the family, and they gathered, a frightened group, around the senseless girl. Restoratives were applied, but it was a long time before she opened her eyes, and then only to close them again immediately, and cry out: "Oh, keep them away!"

Her terrified mother tried to calm her, finally partially succeeding, although shudder after shudder shook her frame. When at last she could speak connectedly, she gazed about her in consternation. Neither her mother, brothers or sisters were dressed.

"Have you been to church then?" she cried.

"To church?" echoed Mrs. Thorsen, "why my dear child, it is half past midnight!"

Slowly, interrupted by convulsive sobs, Christine told her strange story, the younger children listening in awe, her grave elder brother and mother evidently believing her still under the influence of a bad dream. Christine was at last persuaded to return to her bed, her mother sitting beside her, but it was long before the girl fell into an

(Continued on page 36)

LISTENING IN ON W-O-R-L-D

News Notes of Interest to Occultists

Occultism

"Anything whose nature is unknown is mysterious, or occult until solved; it is a thing or doctrine misunderstood until revealed" says Dr. W. Stuart Leech in *Rays From The Rosy Cross*. "Although there are occult mysteries connected with all religions, some of their truths have been taught in secret in the past and some are being taught at the present day . . . occultism is a matter of higher sight and individual experience . . . an attainment of the evolved soul and comes from unfolding of consciousness."

"In the Bhagavad Gita, the *Stanzas of Dzyan*, *The Bhagavad Gita*, and old and new Testaments we find the golden thread of occultism. Strip Scripture of this occultism and it would be devoid of all life as marble statue . . . but there can be no real understanding of Christianity without a knowledge of occultism."

Machine That "Reads" You.

Extraordinary claims are made for a new instrument, the *diagnoscope*," invented by a Berlin scientist.

It is said to register mental development and capacity with such accuracy it can be employed to determine the career for which a person is best fitted.

The "patient" sits in front of an apparatus having the appearance of a wireless set without valves or crystal. A metal rod, connected to the machine by wires, is held in the hands, while a specially devised band is clamped over the head.

The current is then switched on and the operator proceeds to pass an electrode over the sitter's head and face. By establishing electric contact with the different nerve centres of the brain the apparatus registers the mental reactions of the sitter, the complete record being made in half an hour.

By comparing the results charted by the machine with the sitter's answers to certain questions relating to his personal ambitions and leanings, it is said to be possible to give definite advice on the part in life the sitter is best equipped to play.—*News Dispatch*.

Mental Telepathy

After a quarrel with her husband, says a press dispatch, Clyde W. Thexton, of Oakland, Cal., Mrs. Lola Thexton, a young bride, swallowed poison. Then she repented, and, in agony alone in her home, cried for her husband.

Thexton, in another part of the city, suddenly stopped work. He said he

seemed to hear his bride calling to him. He rushed home in time to take his wife to a hospital. She is recovering slowly.—*News Dispatch*.

Fidgets

Did you know fidgets reveal character? Well, they do! They are mannerisms, born of our real or inner selves.

Swinging the leg from the knee when sitting down indicates conceit and selfishness—a person, however, who is mentally clever. Stroking the chin indicates cautiousness, stinginess, most chin-strokers being disloyal to their friends. Wrinkling the forehead generates generosity, a kindly nature and honesty. They may not be geniuses but they make a success of life.

Finger-tappers have the qualities of leadership and foresight; ambitious but apt to be hasty. They who pull at the lobes of their ears are trustworthy, but not brilliant mentally, but the sort to whom one turns in trouble.

Those who blink are weak in will, dilatory, without ambition but often have as compensation, some special gift—music or painting. Those who droop their eyelids when talking are dogged, obstinate folks; easily offended though clever but don't make much of a success of life.

Contrary to what might be expected, frowners have excellent characters; make good parents; are superlatively honest, kind, loyal and possess organizing gifts.—*Tid-Bits*.

Dreams of Gold

Mrs. Vita Corone, rancher near Wells, Mont., dreamed a gold mine would be found at the base of a rocky wall canyon just back of the ranch.

The dream was so vivid it made me restless, Mrs. Corone says. "I could not forget it and finally went to the place I dreamed of, taking a spade with me, and with very little digging I unearthed a human skull."

The scoffers no longer scoffed but went digging, finding three human skeletons with the bones of horses, remnants of saddles, wagons, utensils but no gold as yet, but are still digging.—*Great Divide*.

War Predicted

Another war—within 10 years—that will be fought in the air—is predicted by "Cheiro" famous seer, who advises the King, Queen, Prince of Wales (England) who are all born under the Zodiacal sign Gemini (first house of the air) not to live in vicinity of London.—*The People*.

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"The MAN Nobody KNOWS" by Thaddeus Miles

(Continued from page 11)

rich red blood beneath—and the healing occurred! It was as though health poured out of that strong body into the weak one like an electric current from a dynamo. The invalid felt the blood quicken in his palsied limbs; a faint flush crept into his thin drawn cheeks; almost involuntarily, he tried to rise and found to his joy that he could!

Persuasive Bruce Barton then asks:

"Do you suppose for one minute that a weakling, uttering that syllable, would have produced any result? If the Jesus who looked down on that pitiful wreck had been the Jesus of the painters, the sick man would have dropped back with a scornful sneer and motioned his friends to carry him out. But the health of the teacher was irresistible; it seemed to cry out, 'Nothing is impossible, if only your will power is strong enough.' And the man who so long ago had surrendered to despair, rose and gathered up his bed and went away, healed . . . by strength from an overflowing fountain of strength."

Scientific investigations of the emanations from the human body has revealed the healing power emanating from over 85 per cent of the human race, varying from 1 to 95 per cent in each physical body. Later discoveries have proven that these healing emanations are to be found in animals, especially fur-bearing animals. Thus disclaiming the credulity of the miracles of Jesus.

¶ The Weakness of Jesus

THE author has left the weaknesses of this man unrevealed as illustrated in the following citation where he gives a weakling's excuse for failure in his own home town.

"And on one celebrated occasion—his visit to his home town, Nazareth—the narrative tells us clearly that the miraculous power was powerless and for a very interesting and impressive reason.

"The people of Nazareth were his boyhood acquaintances and they were skeptical; they had heard with cynical scorn the story of the wonders he had performed in other towns; they were determined not to be fooled; he might deceive the world, which knew him as a teacher; but they knew him better—he was just Jesus, their old neighbor, the son of the local carpenter. So of that visit the gospel writers set one of the most tragic sentences in literature. 'He could do there no mighty work because of their unbelief.'"

The truth is that a stronger will prevailed which the psychic Jesus could not overpower. Here Mr. Barton says:

"Whatever the explanation of his miraculous power may be, it is clear that something big was required of the recipient as well as the giver. Without a belief in health on the part of the

sick man, no health was forthcoming. And no man could have inspired that belief unless his own health and strength were so perfect as to make even the impossible seem easy."

The occultist who understands the natural law would refute this statement and would explain the cause of Jesus' failure as an interference with the flow of prana.

Should Yankee (?) Bankers Be Indicted?

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Million Dollars

FOR
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Suicide

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Curtailed

Advancement Lost to the
World

Because

The Sky-Pilots of
High Finance

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U.S.A. a Safe Place to
Make Small Loans

¶ The Popularity of Jesus

JESUS' popularity, says Mr. Barton, began with his first miracle. As we read the story we see the picture unfold—

"It was the little town of Cana not far from Nazareth; and Jesus and his

mother had been invited to a wedding feast. Often such a celebration continued several days. Everybody was expected to enjoy himself to the utmost as long as the food and drink lasted—and it was a point of pride with the bride's mother that both food and drink should last a long time.

"Enthusiasm was at a high pitch on this occasion when a servant entered nervously and whispered a distressing message to the hostess. The wine had given out. . . .

"Most of the guests were too busy to notice the entrance of the servant or the quick flush that mounted to the hostess's cheek. But one woman's sight and sympathy were keener. The mother of Jesus saw every move in the little tragedy, and with that instinct which is quicker than reason she understood its meaning. She leaned over to her son and confided the message which her friendly eyes had read:

"Son, the wine is gone."

In this story the author brings out conclusively the magic of the mind in the colloquy between mother and son. We catch the humor of the writer's philosophy as he dismantles the delusion of the Cross—revealing the true nature of a healthy happy young man who gloried in setting the stage upon which he might be the only actor.

¶ Jesus as a Social Leader

JESUS as a social leader," the author tells us, "loved to be in a crowd and apparently attended all the feasts at Jerusalem not merely as religious festivals but because all the folks were there and he had an all embracing fondness for folks."

Continuing the author says:

"No other public character ever had a more interesting list of friends. It ran from the top of the social ladder to the bottom. . . ."

"What a spectacle they must have presented trailing after him through the streets or covering the green slope to the mountain where he delivered his one long discourse! How they revelled in the keen thrust of his answers, when some smart member of the company tried to trip him up. What heated arguments carried back and forth; what shrewd retorts, what pointed jokes! He loved it all—the pressure of the crowd, the clash of wits, the eating and the after dinner talk . . . When he was criticized because he enjoyed it so much and because his disciples did not fast and go about with gloomy looks, he gave an answer that throws a wonderful light upon his own conception of his mission."

"Do the friends of the bridegroom fast while the bridegroom is still with them?" he demanded. "Not a bit of it; they enjoy every moment of his stay. I am the bridegroom; these are my hours of celebration."

"Let my friends be happy with me for the little while that we are together. . . ."

☪ The Agitator

AS an agitator, according to this author, Jesus' psychology was not only instructive but positively audacious; if we read where he says:

"Jesus grew tremendously sure of himself as his ministry progressed. No passages in all literature are more scathing than his denunciation of the cheerless, self-righteous Pharisees. They smarted under the sting and the crowds laughed at their discomfiture and cheered the young man who dared to call himself the greatest of the prophets and still proclaimed that life is a gift to be enjoyed, not a penance to be served. All achieving characters have a sublime disregard of criticism. 'Never explain, never retract, never apologize,' get it done and let them howl," was the motto of a great Englishman. It might well have been the motto of Jesus . . . for he said in substance, 'People will talk against you no matter how you live or what you do. Look at John the Baptist. He came eating and drinking . . . and what do they call me? He must have told it as a joke on himself and John, though the Gospels do not say so. Indeed, we must often wonder how much of his humor has been lost to us by the literal-mindedness of his chroniclers.'

☪ Jesus' Egotism

JESUS' confidence in his own power of perception is depicted in the story of the woman at the well. The author's exposition of *new psychology* is well illustrated where he says:

"The incident is very revealing; there are times when any word is the wrong word; when only silence can prevail. Jesus knew well this precious secret. As the woman drew closer he made no move to indicate that he was conscious of her approach. His gaze was on the ground. When he spoke it was quietly, musingly, as if to himself: 'If you knew who I am,' he said, 'you would not need to come out here for water. I would give you living water.'

"The woman stopped short, her interest challenged in spite of herself. She set down the pitcher and looked at the stranger. It was a burning hot day, the well was far from the city, she was heated and tired. What did he mean by such a remark? She started to speak, checked herself and burst out impulsively, her curiosity overleaping her caution:

"What are you talking about? Do you mean to say you are greater than our father Jacob who gave us this well? Have you some magic that will save us this long walk in the sun?"

"Dramatic, isn't it," the author asks. A single sentence achieving triumph, arousing interest and creating desire and with sure instinct he followed up his initial advantage. He began to talk to her in terms of her own life, her ambitions, her hopes, knowing so well that each of us is interested first of all and most of all in himself. When the disciples came up a few minutes later they found an unbelievable sight—a Samaritan listening with rapt attention to the teaching of a Jew.

(Continued on page 28)

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"The MAN Nobody KNOWS" by Thaddeus Miles

(Continued from page 27)

Jesus the Salesman

THIS side of Jesus' life is perhaps the greatest taciturn analysis of the author, who begs the readers' pardon for a possible insult to their hallowed Saviour in the following manner:

"Surely no one will consider us lacking in reverence if we say that every one of the 'principles of modern salesmanship' on which business men so much pride themselves are brilliantly exemplified in Jesus' talk and work. The first of these and perhaps the most important is the necessity for 'putting yourself in step with your prospect.' . . ."

"Jesus taught all this. Every one of his conversations, every contact between his mind and others is worthy of the attentive study of any sales manager."

The author has succinctly presented the advertising ability of Jesus and his method. For instance he relates:

"Passing along the shores of a lake one day, Jesus saw two of the men whom he wanted as disciples. Their minds were in motion; their hands were busy with their nets; their conversation was about conditions in the fishing trade, and the prospects of a good market for the day's catch. To have broken in on such thinking with the offer of employment as preachers of a new religion would have confused them. What was Jesus' approach?"

"Come with me," he said, "and I will make you fishers of men."

"Fishers . . . that was a word they could understand . . . fishers of men . . . that was a new idea . . . and it sounded interesting . . ."

They followed him.

Another instance is given by the author:

"Jesus sat on a hillside overlooking a fertile country. Many of the crowd who gathered around him were farmers . . . he wanted their interest and attention; it was important to make them understand, at the very outset, that what he had to say was nothing vague . . . but of . . . immediate application to their daily lives."

In the following parable:

"A sower went forth to sow . . . and when he sowed some seeds fell by the wayside and the fowls came and devoured them up . . . Every man of them had gone through that experience. . . ."

They were interested because he

knew something about the troubles that farmers had to put up with and—they listened.

The author says:

"Jesus would be a national advertiser today, I am sure, as he was the great national advertiser of his own day."

"One of the most revealing of all verses to those who would understand the secret of his power is this: 'All these things spake Jesus unto the multitude in parables and without a parable spake he not unto them.' A parable is a story. He told them stories, stories about people and let the story carry his message."

Take any of the parables, says the author, who quotes from the Bible the story of the Ten Virgins; The Lost Sheep, the Good Samaritan; all of which Christian salesmen have read daily without grasping their advertising value. The author brings out the characteristics of the master-mind in his dissertation with such vigor that it fairly makes an advertising man's hair stand up to think that he has been for hours kneeling, asking for a divine intervention at "the throne of God"—missing the great opportunities by not following his Master's business methods. These scintillating arguments for Jesus' advertising ability cover 33 pages of the book, shedding a new light on the life of Jesus.

Bruce Barton's short introduction to his book, "THE MAN NOBODY KNOWS" will dismantle Jesus as the Savior of the world—if it is universally read.

Fifty years ago the author of such a book would have had his tongue split and his eyes put out for even suggesting that as a business man, Jesus excels them all. The author, proclaiming Jesus as the founder of modern business, strikes the key-note in the Church of Today. His admonition to his disciples was perfunctory and cold business calculation—and the churches whose "successes" are greatest—are those who obey the law of his psychology which Bruce Barton gives as follows:

1. "Whoever will be great, must render great service."

2. Whoever will find himself at the top must be willing to lose himself at the bottom.

3. The big rewards come to those who travel the second, undemanding mile."

Thrilling, indeed, is the chapter on the founder of modern business. No one reading it can ever again doubt that Jesus was the greatest living exponent of business psychology and after studying the analysis of the phenomenal success of business men who use the "greatest service" motto we wonder why "His" name was so maligned, causing so much bloodshed—and, we wonder if those who have read this masterpiece of Bruce Barton's can ever again enter a church and not feel a resentment against the makers of creeds!

In the concluding chapter Bruce Barton has cautiously and carefully drawn the veil to the greatest tragedy in the record of the man. He who reads between the lines can only ask, Why did bare the tragedy of the suicide(?) of "The Man of Galilee" who chose death rather than failure, as depicted in the 7th chapter of The Book wherein the author states:

"For two years it seemed almost certain that Jesus would prevail. He himself was sure of it . . . then came the change. His home town was first to turn against him . . . then his best friend deserted him . . . then his relatives . . . then the people . . . finally the 11 disciples."

"All who had stood at his side had gone and left him to face his fate alone."

The author aimed to draw a picture of strong manhood filled with strength and power of purpose to refute the artists' pictures of a frail, pale and punny, sad-eyed Christ—crowned with a halo; but to the thinking man and woman the reading of the book will help them to conquer fear, destroy superstition, and clear the mists from the eyes of the faint-hearted and open wide the doors of the imagination of youth; still the poison tongues of the vipers' plea for salvation by the blood of the lamb; destroy Satan and build up a hierarchy of individual thought, which in time, will indeed proclaim the teachings of all just men as emancipators of the human race from the bondage of the ignorance of all the yester-years.

Who Shall Be Jailed?

HE WHO leads his brother astray; he shall be jailed . . . He who tempts his brother to kill, by boasting and great display of wealth; he shall be jailed. . . . He who neglects the mother of his child and casts a waif upon the shores of time to perish; he shall be jailed. . . . He who tramples the flower of youth, blighting posterity; he shall be jailed. . . . He who accepts a position of trust and brings dis-

treachery to a nation through deceit and treachery; he shall be jailed. . . . He who maligns his neighbor, causing him to commit an overt act; he shall be jailed. . . . He who sets himself up as a savior of souls through the atonement shall be thrice jailed. . . . and condemned by every thinking man and woman.

The Woman-Hating Monks of Kouthovmoussion

Pretty Girls Defy Monks' Thousand Years' Ban

WITH the news that General Pangalos, former Dictator of Greece, had lifted the 1,000-year-old ban prohibiting women from entering the "hanging monasteries" of Mount Athos, came the facts of a daring adventure of two young Englishwomen, who, before the ban was lifted, climbed to the topmost peaks of these mysterious retreats in the disguise of Greek boys and watched the 8,000 monks at the risk of their lives.



ized that we would not get a chance to see the inside of the monasteries unless we did something more thrilling than picking fruit.

"So we talked to the Americans and told them who and what we were and why we had come up in disguise. They were astonished, and then laughed, and they offered to take us on as porters.

"We promptly accepted and, with coats on our arms, followed the Amer-

icans towards the giant rock upon which stood one of the monasteries, the Holy Trinity.

"It looked like a tiny birdcage seen from below. In answer to our calls, a rope net carrying one of the monks was pushed out from a platform at an appalling height and lowered to us.

"The hemp rope that holds the elevator," he said, 'is never replaced unless it breaks.' It looked rather worn, but we took our courage in both hands and let ourselves be hoisted up two at a time. The monk spoke English.

"From the top of the rock he pointed to other giant boulders on which stood the deserted monasteries of Meteora, bearing witness to the ingenuity of those who built them in bygone centuries.

"To-day no one can get up there," he explained. 'There seems to be no way to ascend those rocks, in spite of the temptation to explore their crumbling walls for rich treasure in the form of gem-crusted mitres, golden wands, and strong boxes filled with precious stones.'

"He was a good-looking monk, with a long white beard framing his florid countenance. It was difficult to imagine him a woman-hater. The scene before us was marvelous—wonderful vegetation, beautiful monastic buildings!

"Princes and nobles giving up their lives of debauchery, and generals in disgrace, came to this spot to bury forever their miseries and disillusion. Their rich endowments were the foundation of prosperity. Under a constitution approved by the Emperor Constantine Monomachus, in 1045, no woman or female animal is permitted in the land.

"One of the Americans asked the monk why.

"Woman, three times sinful," he said, 'would interfere with our meditations. The Holy Mountain is a great

(Continued on page 31)

ORIENTAL SACRED LAWS

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HAVE YOU SEX APPEAL? by C. Wm. Chamberlain

(Continued from page 14)

costume, usually in long, flowing white, but again in queer costumes that 'harmonize' with her sermon. Once she came out of an improvised sea in a *sou'wester*. Her temple is always good for a surprise. She would have been a wonderful moving picture director. She has in turn been called the 'vamp in vestments' and martyr Messiah of the twentieth century."

She called her religion "a joyous one." Smacking of primitive jungles, with its beating of hands and feet to the rhythmic sound of the drums, the dancing and shouting was kept up for hours, until the participants fell prostrate in their hysterical ecstasy. A slight knowledge of psychoanalysis suffices to explain the relationship of such phenomena to sex.

It was not difficult for suggestible somnambules, religiously inclined, to see in this handsome woman, with her coils of bronze hair and sweet voice, a symbol of angelic purity. Sex does just that thing to the emotions of adolescents and superficial thinkers.

Sex appeal is the one sure way of attracting money from the masses. Page any theatrical manager or any publisher of the kind of literature which will not go through the mails. Visit the beauty parlors, the fashion centers, the dance halls, the physical culture schools and a hundred other popular places.

The lowliest vamp, who must have some sex appeal, may not know about the polite phrase "power of attraction" used in the name of God, but she understands the "power of extraction" and frankly admits what lies behind the "power." She doesn't delude herself or her patrons with prettily turned phrases, gleaned from the bible and religious worship. If she did, perhaps the "Christians" would not be so hard on her!

Most people are afraid and unequal to facing the realities of life. Perhaps if they knew that their "divine" emotions often are actuated by sex, their "finer sensibilities" would suffer. Not that sex is evil, but most people have been taught that it is.

I am not one to condemn sex appeal. Without it there would be no art, music, beauty, chivalry, creative expres-

sion, motherhood, marriage, homes or a million other things. But calling a spade a spade is sometimes a good thing for the soul.

Expressing these truths can do no harm. The poor *deluded*, who fall for sex appeal, fondly believing it to be anti sexual religious fervor and spiritual ecstasy, will never be willing to believe anything else. They make a *fetish* (sexual) of the religious leader, and to doubt his divinity is *blasphemy*.

The tragedy is when the *idol* is found to have feet of *clay*. Then the reaction sets in and the poor misguided *somnambule* is worse off than he was before he hit the "saw dust" trail. *Deluding* himself with the idea that sex has absolutely nothing to do with his religious faith, the shock is stunning to him, when he finds that his god is normally human and must have some normal expression.

Religious ecstasy and fanatical emotionalism, too often, leads to a lack of stability. Actors and religious fanatics are noted for their temperamental explosions and instability. Too much "magnetic personality" may be responsible. When over developed sex appeal is combined with high pressure habits there is likely to come a reaction.

And it is the poor, deluded Christian, who shudders at the mention of sex, who suffers the most from the reaction. His ignorance of the part which sex plays in his every day life ill prepares him for the shock of nature's revelation. It is pathetic and tragic that he cannot be awakened to his danger.

Multitudes of people will always believe that desire is divine inspiration. Perhaps it is.

But, if it is, then there is all the more reason why the subject of sex should be discussed as freely as is the subject of religion. Heaven knows that it has quite as much to do with health, happiness and progress in this world—not to speak of any Hereafter.

Among the *intellectuals*, the mind and nerve specialist find more cases of mental and nervous breakdowns among religious leaders, than in any other field. Denying the influence of sex in every day life, no matter how religious one may be, does not change natural

laws. Religious fanaticism frequently is an abnormal outlet for sex. But the followers of these fanatics cannot understand this and sometimes are unable to survive the shock of trying to realize natural laws.

Mental experts know that, too frequently, the *fanatic* who tries to prohibit natural expression on the part of other people is simply expressing a deep seated complex relative to the thing he fights in the name of religion. William Jennings Bryan was an excellent example of this.

He fought intemperance with a zeal which offset any lack of sex appeal. Yet he died a victim of intemperate eating. Historians tell us that he ate five or more huge meals a day—not to mention all the *grape juice* that he drank. Thousands believed him to be "divinely inspired." The psychoanalyst knows that he was trying to offset his own weakness by condemning intemperance in others. Incidentally, over-eating has a sexual significance as psychoanalysis tells us.

Most of the leaders of the masses, who depend on sex appeal to attract or extract wealth from the gullible, have excellent lung capacity. Large chested men and full bosomed women usually have IT. Their voices ring or boom with a resonance which thrills the hearer and sends delicious shivers up and down the spine.

Most of them are dramatic or heroic figures. If they are not fighting the devil, liquor drinking, short skirts, or evolution, it is customary to select some individual or some popular diversion to attack. They assume the role of St. George with the dragon. Bryan used to have his trained hecklers scattered through his audience so that he could demolish them with his oratory. The carnival or circus grafter calls them *shillibers*, who boost the ballyhoer's game. The "amen" shouters fulfill the same roll in the religious revivals.

The "charm" and "magnetism" of the hortatory evangelist often is increased by endearing terms to the listeners and frequent references to "the love of Jesus" and "sweet Jesus," and "my dearly beloved." But don't dare think that these devices have any sexual significance! That would be blasphemy.

In the Next Issue

THE MYSTERY GOD OF EGYPT by Anita Warda Maris Boggs

NEWS NOTES

The Advanced Thinker

"To live is more than to make a living. Progress requires that each man make his own living by lending himself to the general plan. If all he gets out of it is his living, he is like the man who goes on cleaning out the gutter while the King's pageant sweeps by. More than half of life is to know the times in which we live.—*Dearborn Independent*.

Fanatics

A modern Carrie Nation has arisen in Kansas. Two weeks ago Darwin's works "The Descent of Man" was ripped to pieces in the Kansas City Public Library, together with marked quotations from the Bible as if in justification.

Daily, since then, other evolution books in the library have been mutilated.—*News Dispatch*.

Blue Laws of Today

Pittsburgh: Oct. 6.—The Pennsylvania blue laws were invoked today by Director of Public Safety James M. Clark against all Sunday sports in Pittsburgh, including football, baseball, golf, tennis and quoits . . . including the municipal golf course (the only public links in the city) and the tennis courts at various public parks.—*News Dispatch*.

Vivisection

"As the life mechanism of plants has been proved similar to that of animals, Sir J. C. Bose says that the vivisection of animals, as part of science's program, has ceased to have any justification and must therefore go.—*Indian Thinker*.

Antique

The Gutenberg Bible of St. Paul's Monastery in Carinthia has been sold for \$300,000.00.—*News Dispatch*.

THE MONKS

(Continued from page 29)

temple from which thousands of prayers must rise to atone for the Original Sin.'

"A few moments later we entered the convent of Koutloumoussiou, a place filled with an austere silence. Exotic gardens surrounded the place. We walked on thick moss.

"In the library we saw treasures that would delight the eyes of the most indifferent bibliophile. In the great hall we saw massive gold and silver, great tiaras resplendent in a myriad hues of diamonds, emeralds, and sapphires; scarves and tunics of the richest embroidered silks, cross-staffs studded with gems, and solid gold plate."—*Tid-Bits*.

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This Christmas Time

THE STARS OF DECEMBER by *Libra*

(Continued from page 21)

soon as it was full they removed it and set an empty one in its place. Just as each vessel was full, they took notice what star of the Zodiac rose at that time and thus continued the process through the year until the 12 vessels were filled."

Thus the Zodiac was divided into 12 equal portions, corresponding to the 12 months of the year, commencing at the vernal equinox. Each of these portions served as the visible representative or sign of the month it appeared in.

All those stars in the Zodiac which were observed to rise the first vessel was filling, were constellated and included in the first sign and called *Aries*, an animal held in great esteem by the shepherds of Chaldea. All those stars in the Zodiac which rose while the second vessel was filling, were constellated and included in the 2nd sign, which for a similar reason was denominated *Taurus*, and all those stars which were observed to rise while the 3rd vessel was filling were constellated in the 3rd sign and called *Gemini*, in allusion to the twin season of the flocks.

Thus each sign of 30° in the Zodiac, received a distinctive appellation, according to the fancy or superstition of the inventors; which names have ever since been retained although the constellations themselves have since left their nominal signs more than 30° behind. The sign *Aries*, therefore, included all the stars embraced in the first 30° of the Zodiac, and no more. The sign *Taurus*, in like manner included all those stars embraced in the next 30° of the Zodiac or those between 30° and 60° and so of the rest. Of those who imagine that the 12 constellations of the Zodiac refer to the 12 tribes of Israel, some ascribe *Aries* to the tribe of Simeon and others, to Gad.

These stars are, *Arietis*, *Aldebaran*, *Pollux*, *Regulus*, *Spica Virginis*, *Antares*, *Altair*, *Fomalhaut* and *Markab*.

Arietis comes to the meridian about 12 minutes after *Sheratan* on Dec. 5th, near where the Sun does in mid-summer. *Arietis*, also, is nearly on the same meridian with *Almaach*, in the foot of *Andromeda*, 19° N. of it and culminates only 4 minutes after it. The other stars in this constellation are small, constituting that loose cluster which we see between the Fly on the N. and the head of *Cetus* on the S.

When *Arietis* is on the meridian, *Andromeda* and *Cassiopeia* are a little past the meridian, nearly overhead, and *Perseus* with the head of *Medusa*, is as far to the E. of it. *Taurus* and *Auriga* are 2 or 3 hours lower down. *Orion* appears in the S. E. and the *Whale* on

the meridian, just below *Aries*, while *Pegasus* and the *Swan* are seen half way over in the W.

ASTROLOGY. *Ptolemy* says; "The stars in the head of *Aries* possess an influence similar in its effects to that of *Mars* and *Saturn*; those in the mouth act similarly to *Mercury* and in some degree to *Saturn*; those in the hinder foot, to *Mars*, those in the tail, to *Venus*. "By the *Kabalists*, *Aries* is associated with the Hebrew letter *He* and the 5th *Tarot Trump* "The Pope."

CETUS, the Whale. As the whale is the largest of the aquatic race, so it is the largest constellation in the heavens. It occupies a space of 50° in length, E. and W. with a mean breadth of 20° from N. to S. situated below *Aries* and the *Triangles*, with a mean declination of 12° S. It is represented as making its way to the E., with its body below and its head elevated above the equinocial; and is 6 weeks in passing the meridian. Its tail comes to the meridian on Nov. 10th and its head leaves it on Dec. 22nd.

This constellation contains 97 stars; 2 of 2nd magnitude, 7 of 3d and 13 of the 4th. The head of *Cetus* may be distinguished about 20° S. E. of *Aries* by means of 5 remarkable stars, 4 and 5° apart, so situated as to form a regular pentagon. The brightest is *Menkar* of 2nd magnitude, in the nose of the Whale. It occupies the S.E. angle of the figure. It is 31½° N. of the equinocial and 15° E. of *El Risha* in the bight of the cord between the 2 fishes. It is directly 37° S. of *Algol* and nearly in the same direction from the Fly. It makes an equilateral triangle with *Arietis* and the *Pleiades*, being distant from each about 23° S. and may otherwise be known by a star of 3d magnitude in the month, 3° W. of it, called *Gamma*, placed in the S. middle angle of the pentagon.

Nu is a star of 4th magnitude, 4° N. W. of *Gamma* and these 2 constitute the S.W. side of the pentagon in the head of the Whale and the N.E. side of a similar oblong figure in the neck.

Three degrees S.S.W. of *Gamma* is another star of 3rd magnitude in the lower jaw, marked *Delta*, constituting the E. side of the oblong pentagon; and 6° S.W. of this, is a noted star in the neck of the Whale, called *Mira*, or the "wonderful star of 1596" which forms the S.E. side. This variable star was first noticed as such by *Fabricius* on the 13th of August, 1596. It changes from a star of 2nd magnitude so as to become invisible once in 334 days or about 7 times in 6 years. *Herchel* makes its period 331 days, 10 hours, 19 minutes;

while *Hevelius* says it once disappeared for 4 years.

Mira is 7° S.S.E. of *El Risha*, in the bend or knot of the riband which connects the Two Fishes. 10° S. of *Mira* are 4 small stars, in the breast and paws, about 3° apart which form a square, the brightest being in the E. Ten degrees S.W. of *Mira* is a star of 3d magnitude in the heart, called *Baten Kaitos* which makes a scalene triangle with 2 other stars of the same magnitude 7° and 10° W. of it; also, an equilateral triangle with *Mira* and the Eastern-most one in the square.

ASTROLOGY. According to *Ptolemy* this constellation is like *Saturn*. It is said to cause laziness and idleness but to confer an emotional and charitable nature with ability to command.

PERSEUS (Et Caput Medusae) is represented with a sword in his right hand, the head of *Medusa* in his left, and wings at his feet. It is situated directly N. of the *Pleiades* and the Fly between *Andromeda* on the W. and *Auriga* on the E. Its mean declination is 49° N. It is on the meridian Dec. 24th. It contains, including the head of *Medusa*, 59 stars, 2 of 2nd magnitude and 4 of the 3d. According to *Eudisia*, it contains, including the head of *Medusa*, 67 stars.

The head of *Medusa* is not a separate constellation but forms a part of *Perseus*, represented as the trunkless head of a frightful Gorgon, crowned with coiling snakes instead of hair which the victor *Perseus* holds in his hand. There are about 12 stars in the head of *Medusa*; 3 of 4th magnitude and varying alternately from 2nd to 4th magnitude. This remarkable star is called *Algol*, situated 12° E. of *Almaach*, in the foot of *Andromeda*, known by means of 3 stars of 4th magnitude, lying a few degrees S.W. of it, forming a small triangle.

It is on the meridian Dec. 21st; but as it continues above the horizon 18 hours out of 24, it may be seen every evening from Sept. to May. It varies from 2nd to 4th magnitude in about 31½ hours and back again in the same time; after which it remains steadily brilliant for 23¼ days, when the same changes recur.

Nine degrees E. by N. from *Algol*, is the bright star *Algenib* of 2nd magnitude, in the side of *Perseus*, which with *Almack*, makes a perfect right angle at *Algol*, with the open part towards *Cassiopeia*. By means of this strikingly perfect figure, the 3 stars last mentioned may always be recognized. *Algenib*, readily distinguished by its be-

(Continued on page 38)

NEWS OF PSYCHIC ACTIVITIES

Psychical Research, Spirit Philosophy and Phenomena

Ghost-Castles

The Duchess of Norfolk, now living in London, can sleep in peace for she has at last sold famous Amberly Castle, age-old haunt of many ghosts. The new owner scoffed, spent a night there before purchasing it.—*News Dispatch.*

Japan's Spirit Festivals

Entertaining the spirits of ancestors and conversing with them is real, an actual affair of this world to the natives of Japanese villages near Tokio. Signal fires are kindled by the villagers before the graves of their ancestors, and the spirits invited to come home with them to partake of the feasts spread in their honor. When the fires go out torches are lighted to show the way home for the departed souls.

As they walk it is not at all unusual for the old folk to talk aloud to the spirits, and often these simple folk point out a mud puddle to their spirit guests, warning them to be careful. When a family reaches home, a tub of water is found at the entrance, in which the spirits are invited to wash their feet. At the table, the living members talk to the spirits, usually about incidents that took place while the ancestors were alive. The following night the spirits are escorted back to the graveyard and bidden farewell until the following year.—*Grit.*

Detectives

Great excitement prevails amongst spiritualists in Germany owing to the sensational report of a director of a great fire insurance company in Stettin having employed Walter Mutschall, a clairvoyant, whose discoveries of incendiaries have vindicated the cleverest detectives.

Quite recently a mill in Attram (Pomerania) was destroyed by fire. The mill was insured. The detective medium investigated, went into a trance, commenced to reconstitute minutely the manner in which the crime was committed, describing the criminal, from whose description the police found to be one of the mill laborers, whom the medium had never seen of or whom no one had suspicion.

Immediately arrested, the man confessed. These methods are not as unusual as the average public thinks, for in many countries medium clairvoyants serve the law and unmask crime.—*La Revue Spirite.*

The Human Aura

Presuming the existence of auric emanations being an accepted fact, Mr.

Sterling Campbell, says in "The Two Worlds" that every thought, deed, effort of self control constitute the forces by which the more perfect aura is builded while anger, fear, jealousy are destructive deterrents.

These manifestations, he says, of the ego or spirit act and re-act upon the electronic atoms and other finer bodies; each quality expressed assumes a color and appearance of significance, the perfect aura combining in proportion and place all colors of the spectrum.

There is no faking of Nature's laws—no more ruthless nor exacting revealer of the true nature, of the character of a person.

Red (the physical plane) is stimulating and heating; orange stimulates the finer bodies; yellow denotes mental and intellectuality; green, hope; progress, poise, success—especially the paler tints. Blue indigo—truth, steadfastness, spirituality, while violet is regal, spiritual, stimulating. Black, being a negative and destructive quality.

Pyramid Seances

Seances in the heart of the Great Pyramid of Cheops in Giza, to be conducted in utter darkness, is scheduled by an expedition of English Spiritualists whose purpose is to conform if the pyramid is "prophetic"—built on a plan by which the architectural proportions give a key to great crises of the world's history. They hope to ascertain its psychic purpose, to discover by spirit message its relationship (if any) to Bible prophecies believing its chronological line structure may furnish an accurate forecast of future world history.

Three mediums will hold seances in the "King's Chamber" the innermost recess of the pyramid, one of the mediums stating that a spirit says the Great Pyramid is of psychic origin, designed under psychic influence in an age far more under psychic influence than the present.—*Harbinger of Light.*

Ghostly Gold

Reputed to be possessed by a ghost, Eleanor Zugun, 13, Rouamian girl, has been brought to London to be studied by scientists.

When the girl is present it is said money disappears mysteriously from pockets and rings from fingers and that needles and knives stick themselves into her arms, hands and face; her cheeks are sometimes smeared with color from red or blue pencils.—*News Dispatch.*

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"THE TRUTH, the whole truth, and nothing but the truth"—are words meaningless to the majority of people the world over—yet they contain the pearl of all knowledge, all that is desirable in science or religion, the true end and aim of all life research—the priceless gem of wisdom gleaned from the fields of knowledge.

In pursuance to his life-long quest of the truth about life through the channels of mental and physical research, our good friend, Charles Henry McDermott, left for Europe last July. Today a cablegram from France announced his death by drowning.

Legions of friends, the Occult Digest to which he was a contributor, the legal profession to which he was so pre-eminently successful, innumerable clubs that prized his fellowship, commercial organizations that benefited by his wise counsel, scientific societies that profited by his ever ready cooperation, the literary world of advanced thought, which so unanimously accepted his first contribution, "The Outline of Psychometry" and the family circle that enjoyed his felicity—all unite in expressions of profound regret that a life so eminently beneficent should so suddenly be snatched from the field of its splendid achievements, at the threshold of its power, upon the heyday of a notable success.

His unexpected departure into the Great Beyond seems to demonstrate Fate's perfect consonance with the active principles that pervaded his aggressively militant but serenely progressive career. A cosmopolitan of his rare attainments, and a scientist of his exceptional foresight, will not be a lesser light in the Great Work even though his activities be transferred to a plane just Beyond.

NOT all sounds can be heard. If you object to this statement on the ground that whatever can not be heard is not a sound, it may be phrased differently. "Not every vibratory wave in the air is capable of affecting the ear. Those that do affect the ear are called sound waves." Dr. E. E. Free's interesting article in *The Popular Science Monthly* (New York), asks if his readers, when in church, have ever felt the pew and the floor beneath begin to tremble with a mysterious sort of rumbling that seems to come from nowhere. The vibrations which shake the objects about you, says Dr. Free, are nothing more nor less than sounds, the deepest notes of the organ. Yet, so low are they pitched that while your body can feel them as vibrations, your ears can not hear them at all. He goes on:

"All about you, in the hubbub of modern life, the air is full of sounds you can not hear. Just as there are notes so low that your ears can not catch them, others are so shrill that you are hopelessly deaf to them. *Everywhere about you countless creatures may be conversing in shrill languages that you never have heard.*

"Until recently, for nearly half a century, scientists did not bother much to experiment with sound. Of late, many instruments and devices for experimenting with sound have been dug out of dusty physical laboratories, where they have lain for many years, and put back into use.

"This is due to the increasing importance of the science of sound in modern business, engineering, and the promotion of human health, comfort and efficiency. The public is beginning to demand less noise; demanding noiseless automobiles and sound-proof houses. With the congestion of traffic, in large cities, the study of sound is rapidly becoming an important phase of engineering.

"The thing that causes the deafening noises in places like a subway or machine-shops, where hundreds of pieces of machinery are running, is that our ears are assaulted by thousands, even millions, of different vibrations all at once. A single subway wheel might sing with a not unpleasant tone. But the fifty or sixty wheels on a train are singing at the same time, all with different notes. Also, the teeth on the gears inside the gear boxes are

singing. The rails are singing. The result is, not musical tones at all, but noise. Noise is simply mixed sounds, a hundred or thousand separate tones at once. If dirt is matter out of place, noise is music out of order.

"When we begin talking about the effects of noise on modern civilization, the first thing we have to know is how much noise there really is.

"The amount of noise is extremely variable in different places if they are close together. There is, a low general hum one can hear everywhere, but the really troublesome noise of a city is due to the traffic on its streets.

"Another curious fact is that two sides of a street may differ widely in the amount of noise they receive. A plain, blank wall will reflect more street noise against the opposite building than will a building with its front broken up by many windows or ornaments."

In measuring city noises, Dr. Free uses a system of units related to the effect of the noises on the ear. The average human hearing is rated at one hundred units. If a man is half deaf he has lost fifty units of his hearing. At the noisiest street-corner in New York, (Sixth Avenue and Thirty-fourth Street) the noise was measured as fifty-five units. This means, that when you stand at that corner the noise deafens you to about the same degree as if you had lost fifty-five per cent of your normal hearing. In machine shops, factories, close to a laboring automobile truck, or inside an empty subway car, Dr. Free says he has known the noise to rise to ninety-five or a hundred units, which means that a person not accustomed to the noise will have practically no useful hearing left at all. He proceeds:

"An interesting thing about noise in street-cars, automobile busses, railway trains is that the noise is much less when the vehicle is loaded than when empty due to the absorption of sound-waves by the bodies of the passengers and by their clothes.

"Reverberation, which is responsible for many of the disagreeable noises of traffic, is the thing which makes lecture halls and large rooms so frequently hard to hear in. The sound of music or of a speaker's voice is reflected back and forth hundreds of times from one wall to the other. Naturally your ear gets confused.

"Architects try to avoid shapes and sizes of rooms which may develop acoustic defects. Even after a room has been built and found to have bad acoustic properties, the fault often can be remedied. For example, the late Professor Sabine, of Harvard, devised a kind of plaster, when applied to walls, absorbs part of the sound-waves and lessen reverberation.

"The effects of noise on health are still largely a closed book. Locomotive engineers live in the midst of a great noise, and it seems to do them no harm. My idea is that harmful effects of noise largely vanish if the noise is continuous.

"Moreover, the actual loudness of a noise is by no means the only factor in determining its effect upon us. Much depends on what we have been accustomed to. The city man who visits the country may be kept awake at night by the chirping of insects, hooting of owls, cries of whippoorwills—sounds that are soothing to his country brother.

"There is one place, however, where loudness of noise seems to me sometimes to do much harm. This is in offices. So long as the noisy office is occupied, only by typists and their machines, the noise does not matter much. Where it does matter is where talking must be done above the noise. It requires energy to talk and energy to listen if you must strain to hear. This is really a great load on American business. It has the same effect as tho we employed only persons who were twenty-five or thirty per cent deaf.

"Even sounds that nobody can hear can be created readily. Inaudible sounds have been used for secret signaling, especially under water, between ships.

"Prof. R. W. Wood, of Johns Hopkins University, recently produced intense beams of waves, ran them into the water of an aquarium, and killed fish with them. Again, scientists possess a little instrument called 'Galton's whistle,' which can be adjusted to produce a tone so shrill that no one can hear it.

"Many scientists believe that some animals, like the bat, and many insects can hear tones so shrill that they are forever inaudible to human beings.

"It is possible that some day we may discover a way to repel or attract insects by inaudible waves. Thus, we might set up silent noise machines to keep mosquitoes or flies away from our houses. On the other hand, if we could find a noise that harmful insects liked, we might play this siren song for them and draw them into traps."—*Literary Digest*.

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AMULETS, CHARMS, TALISMANS

(Continued from page 20)

(1) the sabbath, (2) tephillim, (3) circumcision. The Bible, speaking of these 3 uses says they "shall be a sign, a witness to you." On the Sabbath day there is no need of wearing tephillim as there are 2 witnesses without them (Sabbath and circumcision) but on week days every Jew must wear tephillim, that they, together with circumcision, should bear 2 witnesses." Knowing that people would not wear tephillim all day, Moses made them obligatory only during morning hour of prayer that they should remind the wearer he is a Jew with many duties to perform. Thus he hoped to prevent the Jews from assimilation.

He says the impious rather than the pious should wear tephillim and he ordered a red string to be worn instead of tephillim in case governments should prohibit the latter. He wrote, "in the year 4995 S.M. there was an occurrence from Heaven as proof; in the year 4996 I went to Spain to preach; God gave me power by dreams of the Jews, of the Christians; visions of stars; the earth quaked; great uproar, they repented of their sins, and tens of thousands adopted Tephillim, Mezuzah and Tsitsith." From this we judge in the days of Pope Gregory (when adoption of Christianity by the Jews increased and persecutions began) R. Moses of Coucy took advantage to compel adoption of Tephillim, Mezuzoth, Tsitsith, thus hoping to prevent the Jews from assimilation.

His devoted labor bore fruit although not all Jews then adopted the 3 ceremonies (Tephillim, Mezuzah and Tsitsith) Moses exaggerated. The fact that 200 years afterwards, the days of R. Joseph of Cologne, tephillum were very slightly worn. R. Joseph says: "The command in the Tephillim is doubtful and God's name pronounced over them may be considered as pronounced in vain", from which we conclude R. Joseph himself did not wear them; for he says tephillim need not

be worn only on certain days. T. Jacob Weil, who lived much later, expressed dissatisfaction with young folks, married or unmarried, who wore tephillim. Most people did not wear tephillim until the days of Joseph Karo.

It was the various calamities which befell the Jews in the two centuries following that caused gradual adoption of tephillim. R. Joseph Karo could justly say "and the people wear the style of Rashi".

The Tephillim of R. Moses underwent some change; they differed in form from tephillim worn in ancient times; there was added on the outside one more "Shin"—not mentioned elsewhere. They probably found a set of tephillim—one with a 3 headed Shin and one with a 4 headed Shin—the former adopted by the Jewish Christians as an emblem of the Trinity; the latter adopted by the Jews opposed to Jewish Christians, indicating God is one in all 4 quarters of the world. Not knowing the explanations, they adopted both styles following the example of the Talmud in such cases. After undergoing more changes we have the Tephillim in their present form and no one has anything against them.

At present the custom of wearing tephillim is growing less among both reformed and orthodox Jews; as many satisfy themselves with performing this ceremony once in their life. When a boy reaches the age of 13 years he is considered "ripe" for "performing" all religious ceremonies. They take him to the synagogue, put tephillim on him, and—the boy never repeats the ceremony. In this orthodox Jews probably agree with R. Alfasi, who says if any one has worn a tephillim once in his life he cannot be called "Poshe Israel v'gufho". P. Hillel ha-Zapan once said: "You can rely upon the Jews; if they are not themselves prophets, they are the sons of prophets. So they probably know what they are doing!"

A STRANGE CHRISTMAS EVE

(Continued from page 24)

uneasy sleep. As her brother turned away after carrying his sister to her bed, he noticed that the window curtains were drawn apart, and went to close them. The church was lighted, yet even as he hesitated whether or not to believe his eyes, all was suddenly quite dark.

The next morning, while the family sat at breakfast, still discussing the strange occurrence of the past night, Christine stoutly maintaining that she had never walked in her sleep, and it could have been no dream, there was a knock at the door.

Her brother left the room and was absent for some time, nor when he returned did he explain his absence. Only when Christine had left the room did he draw his mother aside, and give her a shawl.

"The sexton gave me this a few minutes ago," he told her. "He found it when he went to open the church for the five o'clock service this morning. It was quite near the gate, lying in the churchyard, and looked as though it had been trampled under foot in a struggle."

One may explain this as one choose.

QUESTIONS & ANSWERS

Here's the Answer to Your Question on
Love—Romance—Business—Marriage

No charge is made readers whose 1001 personal problems are answered in these columns—as far as space and time permit. All communications treated confidentially. Only ONE question will be answered in this department. We would answer every letter gratis if humanly possible but due to immense volume of inquiries we MUST curtail: hence those querists (who feel they cannot await their answers in this department) who demand reply by mail should enclose two dollars for this service. Be brief—write plainly. Inclose addressed stamped envelope. Address Question and Answer Editor, The Occult Digest, 1904 North Clark Street, Chicago, Ill., giving full name and exact address. No responsibility shall rest upon the Occult Digest in any replies given. Anonymous communications will in no case be answered.

E.C.W., Mo.—When will we find a perfect day?

A—Disappointments await.

J.H.J., Calif.—Will I get what I desire this year?

A—Not this year.

L.B.L., Calif.—When will I lease my property for business? Should I marry a Gemini? Will finance improve for me in the next three years?

A—(1) Very soon. (2) No. (3) Slightly.

L.B., Cuba—Will I succeed if I go to Florida within the next 6 months?

A—Yes.

A.B., Colo.—Is it best for me to stay here?

A—Will get a good position where you are.

L.B.J., Wis.—Was money willed to my mother?

A—No.

H.E.C., Canada—Is a government position the correct place for me? Is there likely to be a voyage for me in the spring or late this fall?

A—(1) Yes. (2) In the spring.

J.L.C., Mass.—Will I ever get a high position in my present line of business? What other line of business would be best for me? What can I do to advance?

A—(1) Not in present position. (2) Line of business good (3) Concentrate on success.

T.L.K., Tex.—Is there a change for me in the remaining months of this year? Will my parents' health be good?

A—(1) Beginning with the new year. (2) Fairly so.

E.T.W., Calif.—Will I marry the woman of my choice this year or how soon?

A—Marriage not indicated for two years.

A.M.C., Mo.—What has become of my first husband?

A—Killed in a railroad accident.

H.P.W., Calif.—Is there any change in a business line, for me in the near future?

A—Business changes will come as a result of big activities in your line of business.

H.S.S., Can.—When will the profession I am engaged in, prove more successful?

A—Not before two years.

L.I.D., Fla.—For what am I best fitted in life? What city or country is best for me? Will I marry my friend in Ala.?

A—(1) Housewife and mother. (2) Your present location is good. (3) Within 12 months.

F.J.M., Mo.—Will I marry the woman I am interested in now?

A—No.

H.B., Can.—Any changes for my betterment? When will I marry?

A—Not at present. (2) Spring indicated.

DREAMS

Your Dreams Psychically Interpreted

The Dream Editor will interpret your dreams in this column as far as time and space permit. Those requesting reply by letter should inclose five dollars for this service. Address Dream Editor, The Occult Digest, 1904 North Clark Street, Chicago, Illinois.

A. H., Colo.—Your dream is what is commonly called a nightmare, caused by suppressed emotional excesses. The cutting of parts indicate nerve infection. Dream has no bearing on life; eradicate the impression from your mind. Psychically, would advise a course of treatments for the purpose of relaxation and elimination of poisonous secretions from the liver.

V.P., Mo.—Your dream was a psychic manifestation and a warning that your mother is trying to give you in regard to your father's health. The dream has to do with health so the warning is a health symbol. The father's swooning means trouble with the heart; has nothing to do with business affairs. Heed the warning of the dream.

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ASTROLOGY

By Haasan Osiris

EDITOR'S NOTE: This column is conducted for the benefit of our readers as far as time and space permit, but neither publishers nor editors assume responsibility for accuracy of answers. To receive definite answers to your problems you must send the minute (if possible), hour, date, city and state of your birth. Inquiries without this information, or of no material benefit shall be treated as anonymous. Address Astrologist, The Occult Digest, 1904 N. Clark Street, Chicago, U. S. A.

A—As stated in a previous issue I am not a mind-reader. What is the nature of your demonstration? Finances for coming year appear normal.

M.E.G., Canada.—Will I ever travel? How many more years will I work?

A—Yes. Quite a few.

M.E.L., Calif.—Will my boy remain married?

A—Did not send wife's birth date.

C.C.H., St. L.—Will I be successful as a poet?

A—Fiction much more fortunate for you.

C.R.M., Ohio.—Would I be successful in finance business with my father and is this the opportune time?

A—No. No.

L.L., Fla.—Will I locate here? Will I get money R. owes me?

A—Not at present. Did not furnish R.'s birth date.

Mrs. A.K.C., Cal.—Is there anything I can make a success of? Was I born on the Cusp?

A—You have talents in designing, millinery, window-trimming, photography, landscape-gardening, floristry, and business office management, banking. Yes.

E.T., Cal.—Should I stay with position? Will I marry?

A—No changes advisable at present. Yes—twice.

P.P.K., Wis.—For what vocation am I best suited? Should I change my vocation, to what state?

A—Druggist, chemist, diplomat, detective office work, etc. Colorado or lower California.

C.M.K., Wis.—Should I locate west next summer for better financial success?

A—The prairies of the United States—in large cities are most lucky for you. Advise dressmaking, designing or window-trimming.

Miss E.K., La.—What should I do to become a success?

A—Would advise moving to a mountainous part of the country and take up journalism, newspaper work or insurance. Your present location is much against you for health and success.

R.G.M., Tex.—Will I secure and hold a position here or make money speculating in lands or oil leases?

A—Present residence favorable; you should be able to secure good positions there. You are only moderately successful in acreage and real estate. Oil and gas business much more fortunate.

Mrs. K.G., Canada.—What measure of success shall I derive from literary efforts this year?

A—Not much literary progress shown for you coming year. Year inclines mostly to study along those lines. Did not send brother's birth data.

Mary G., Canada.—Will I make demonstration I have been working on for five years? Will I be financially independent?

STARS OF DECEMBER

(Continued from page 32)

ing the brightest and middle one of a number of stars lying 4 and 5° apart, in a large semicircular form, curving towards Ursa Major.

Algenib comes to the meridian on Dec. 21st, 15 minutes after Algol, at which time the latter is almost directly over head. When these 2 stars are on the meridian, that beautiful cluster, the Pleiades is about half an hour E. of it; and in short, the most brilliant portion of the starry heavens is then visible in the Eastern Hemisphere.

ASTROLOGY. According to Ptolemy, Perseus is like Jupiter and Sa-

turn; said to give an intelligent, strong, bold and adventurous nature but a tendency to lying. By the Kabalists it is associated with the Hebrew letter Ha-associated with the Hebrew letter Lam-ed and the 12th Tarot Trump "The Hanged Man."

*That a man, says Sir John Herschel, by merely measuring the moon's apparent distance from a star, with a little portable instrument held in his hand, and applied to his eye, even with so unstable a footing as the deck of a ship, shall say positively within five miles, where he is, on a boundless ocean, cannot but appear to persons ignorant of physical astronomy, an approach to the miraculous. And yet the alternatives of life and death, wealth and ruin, are daily and hourly staked, with perfect confidence, on these marvelous computations.

REVELATIONS of ARCHAEOLOGY

What the Reverent Spade is Finding of the Past

Little bands of men roaming over the earth, poking in pits, caves, quarries, mounds, buttes for vestiges of the creatures that roamed the earth before them. . . Bigger bands of men examining maps, bringing steam shovels, excavating a tooth, a bracelet, a whole dead civilization. . . Millions of dollars spent in digging every year. . . Following are significant efforts and exhumations of the past two months.

The Orient was not, until last week, particularly fruitful. The broils of bellicose Chinamen disrupted Digger Roy Chapman Andrews' plans for another (fourth) season of fossil collecting in the Gobi desert, costing him his \$225,000 camel train. He returned to the U. S. last fortnight. Two Russian expeditions—Colonel Kozlov's in the Khangai Mountains of Mongolia and Professor Mechaninov's nearer home at Baku in Azerbaijan—met with success. Colonel Kozlov found "unquestionable traces" of an ice sheet having covered the Khangais. (This data may prove of importance to Digger Andrews and his paleontologists by helping them to date their finds). Professor Mechaninov's chief discovery consisted of monuments and metallic hardware indicating a civilization of 800 B. C.

The Orient's big yield was announced from Batavia by Professor Heberlein of the Dutch Medical Service. At Trinil, in Central Java, near the spot where the Dutch medical missionary, Eugene Dubois, found two teeth, a thigh bone and the top of a skull in 1892, Professor Heberlein had found what seemed a complete skull, evidently of the same kind of creature introduced to science by the Dubois fragments—*pithecanthropus erectus*, the Java ape-man. The assumed bones were attached to a spongy stone lump of volcanic origin. The crown was distorted somewhat; the eyesockets bulged abnormally.

Anthropologists at U. S. and European museums rejoiced at one adjective in the Batavia despatch—a "complete" skull the message had said. That meant that if the upper portion should prove similar to the Dubois fragment, science could determine without aid of theory the degree relationship between *pithecanthropus* and man and ape from the new skull's lower jaw, aural cavities and spinal connection.

North America. In Alaska, Dr. Ales Hrdlicka of the Smithsonian Institution scoured the shoreland and islands north

to Point Barrow, then worked southward, following the Yukon to its mouth, in search of relics left by problematical Asiatic migrations to America. The anthropological world waited to hear if he could establish kinship between North American red Indians and identical human types visible today in northeastern Asia.

Ransacking the Globe.

This year no fewer than two hundred expeditions have set or are setting out on voyages of discovery in various parts of the world.

Seven attempts are being made to reach the North Pole. Two expeditions are on their way to the great desert of Gobi, in Central Asia, to search for eggs of prehistoric monsters. A noted scientist who found a batch of dinosaur eggs there last year expresses the belief that it was in this vast trackless region of sand that the human race originated. Three other expeditions have as their object excavations in the sands of Egypt, while the ancient civilization of the Maya peoples of Central America is being investigated by another party.

In the Grand Canyon of Colorado, mysterious footprints are being studied by a group of scientists. A party is shortly going out from Oxford University to Mesopotamia, to search for the supposed Garden of Eden. In the Jordan Valley a hitherto unknown city is being laid bare. The Canadian Government is financing a surveying expedition to Alaska, where important mineral discoveries may be made, while several dozen expeditions are already, in the forests of Africa, looking for new beasts, birds, and insects.

In Spokane, Professor Olaf Opsjon challenged archaeological skeptics to come and see for themselves the runes on a mossy boulder interpreted by him as recounting a battle between Indians and Norsemen fought in 1010 A.D. (Time, July 19). Open-minded persons recalled a runestone unearthed 30 years ago near Kensington, Minn., which most experts view as the work of eight Goths (Swedes) and 22 Norsemen in the 14th Century.

Late in August, Digger Gilbert T. Brewer returned from a trip down the Mississippi Valley, to Mexico City and South America via Panama, with extensive evidence of Norse expeditions having penetrated this continent thoroughly in pre-Columbus days. Some of Mr. Brewer's evidence:

1) Indian legends of huge serpents appearing on Lake Ontario. (Norse

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By Constance Allen

Ask one question. Give sex, year, date of birth, name, address, with impression of lines of your hand (the palm). Use rubber kodak roller (3 inch size) with printer's ink. Ink roller, roll over palm, when hand is covered with ink, place palm with firm pressure on sheet of paper. Cleanse hand with gasoline, send palm-print to Palmistry Editor, Occult Digest, 1904 N. Clark St., Chicago, Ill.

F.O.T., Calif.—Within a year after Dec. 1926, a radical change will take place in your life; different employment, through influence of a friend, will benefit you permanently. You have excellent executive ability; can always succeed as manager or superintendent. An early marriage indicated—will bring happiness. Many changes fill your future but the general result sums up good.

Dr. Le. C., Mexico.—You are on the verge of increased success in money affairs, bringing permanent benefit. Your children eventually bring you considerable contentment; one reveals remarkable ability; one is not strong phys-

ically but grows stronger with years. Your future looks very encouraging—many active years ahead.

Z.T., Calif.—Your answer appeared in July issue.

A.D.D., S.—A hand indicating great mental force coupled with a dominant will—a leader of men, very successful until 35 to 40th year, when reverses occur and enemies liable to cause an untimely end.

N.A.M.—This hand reveals unusual executive ability in an artistic way; would make a successful movie director. Temperamental, imaginative, emotional, yet analytical with ability for fine details without losing sight of the idea.

ARCHAEOLOGY (Continued)

war galleys had low hulls, dragon prows, the sides hung with shields, like scales.)

2) An Indian legend of a chief battling a serpent, slaying him and wearing his skin. (The Norsemen wore coats of chain mail.)

3) Disappearance of the Mound-builder civilization from the Great Lakes and Mississippi Basin in the 12th Century. (The indomitable Norse first began coming to America in the 11th Century.)

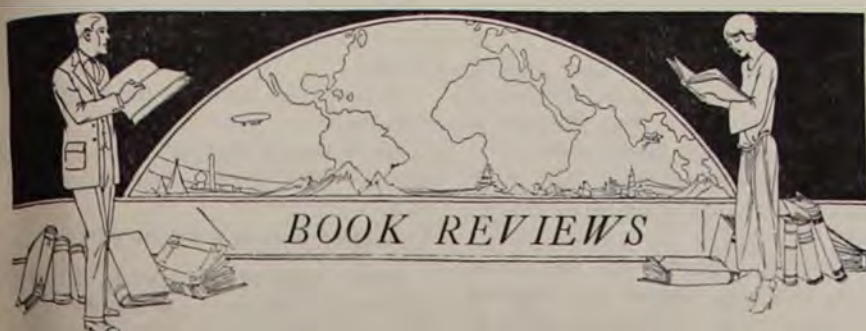
4) Presence in the Mound-builder country of earthworks identical with mounds of known Norse origin in Scandinavia and Scotland. (Mr. Brewer did not suggest that the Moundbuilders had not followed their burial customs for centuries before the Norse came; he simply suggested that Norsemen in America might have followed their own burial customs also.)

5) Discovery near Chillicothe, Ohio, of a sword buckler and scabbard with fragments of corroded iron or steel. (Copper from Lake Superior was the hardest metal worked in by Moundbuilders or Indians.)

Digger Brewer's discoveries had led him to a striking conclusion: in their flight from the Norsemen, the Mound-

builders pressed south into Mexico, where they were later known as the Aztecs. He cited as evidence of a Norse influence upon the Aztecs the latter's god Quetzal or Votan, "a white god . . . from the east across the sea," who may have been the Odin or Wodin of the Norsemen; also, human sacrifice among the Aztecs (not practiced by pre-Norse Moundbuilders). Finally, Mr. Brewer has completed the interpretation of the famed Aztec Calendar Stone, partially interpreted by Professor Valentini in 1875. This stone, found and buried as pagan by the Spanish in 1551, was unearthed in 1790 and embedded in the walls of the Metropolitan Cathedral of Mexico City. About ten feet in diameter, shaped like a round shield, it was (according to Mr. Brewer) carved in 1090 A.D. to mark the reformation of the Moundbuilder-Aztec chronology upon their arrival in their new home from the Mississippi Valley.

In Ottawa, Anthropologist Diamond Jenness of the Victoria Memorial Museum returned from Point Prince of Wales, Alaska (nearest to Asia), with Eskimo relics obtained after four months' excavating. Four distinct periods were traceable, the next-to-latest antedating the fights between Eskimos and Norsemen in 982 A. D. in eastern North America.



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AN OCCULT VIEW OF HEALTH AND DISEASE. By Geoffrey Hodson. London (Theosophical Pub. Hse). \$0.75.

An unusually helpful and instructive clairvoyant study of the subtle bodies in health and disease, mental disorders, the ego and his vehicles.

FAITH AND HEALTH. By Solomon Choen. N. Y. (Theistic Pub.) \$2.00.

The author's philosophy is proclaimed to be the "true way of obtaining health through faith" as based upon Biblical thought and its orthodox acceptance.

THEOSOPHICAL SCIENCE SERIES. By W. Scott Lewis. Chicago (Theosophical Press). Each \$0.25.

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Extraordinarily revealing little booklets whose startling exposition of science and theosophy will appeal to all who are interested in the metaphysical.

THE INDIAN YEAR BOOK 1926. Edited by Sir Stanley Reed, and S. T. Sheppard, Bombay (Times of India).

A statistical Historical Annual of the Indian Empire.

AUTHOR AND PRINTER. By W. H. Warren. Madras (Christian Literature Society).

Gives all any author needs to know on the technique and mechanical production of books from manuscript to printed book.

THE MASCOT BOOK. By Elizabeth Villiers. London (Laurie).

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THE MECHANICS OF PROGRESSION. By Elizabeth Aldrich. N. Y. \$0.75.

Astrological Workshop Manual No. 1 will interest the astrologers.

PRACTICAL NUMEROLOGY. By E. G. Sander. London (Daniel). \$1.00.

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